The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

MORAL COSMETICS.

THERE are many men of a mild and gentle disposition, with that wisdom which unfeigned goodness bestows, who contribute more to the peace of society than others do who are more energetic and knowing. For, in the family, in neighborhoods, and in general good society, there are hundreds of frets and troubles that are soothed and healed by patience and forbearance. It would be absurd to treat the petty whims of vanity, or the moods of indigestion, with solemn parade of principles, or with formal exhortation. We must go through society as we do through weedy pastures, not stopping at every burr and prickly seed; but walking straight along, and picking off the burrs and forked, prickly seeds, once for all, at the end.

Great is the virtue of ginger-bread when children are peevish and cross. With great deference to the scruples of neighboring editors, we presume to say that bread and butter will soothe hungry children much sooner than Catechism or Bible.

In this particular sphere, how venerable are those great, good old peacemakers, that wear a face like the full moon, and a pocket fuller yet of all those little notions which are medicinal to so many petty troubles—cookies, sugar-plums, tin whistles, and picture books. Schools rise up and bless the good grandfathers. Every neighborhood honors the innocent and dear old creatures, who carry a stream of kindness with them wherever they go.

But suppose a movement were made to fraudulently vitiate all the titles of real estate in the county; or an invasion of fundamental rights should take place; or the most serious and dangerous errors should poison the moral atmosphere—a peacemaker with his pocket full of pea-nuts and ginger-bread, would hardly have force enough to reach and remedy such deep and central evils.

We have multitudes of public men who make no distinction between the practice required for the mere infelicities and infirmities of men in society, and the strong and positive evils which assault life at its center. They are gentlemen of a mild and benevolent turn, who love peace, and who appear to think that the way to obtain it, is simply to go about crying "*Do* be peaceable! Oh sweet sinners, pray be quiet!"

When commercial avarice would devastate a continent, they treat it with the same comprehensive wisdom with which they would a quarrel where Miss Mary has declared that Miss Julia is not pretty. "Naughty Mary. Julia *is* pretty. You are too pretty yourself to make such a mistake; you did not mean it, did you? No! I thought so; kiss and make up!"

All the truths of man's nature are violated, and all the doctrines of the civil government under which we live are trampled furiously under foot. The matter grows year by year worse. It threatens to subvert the government, and corrupt national morals. In fifty years a people slide back in ideas two hundred! Kind juvenile grandfathers, with editorial pockets stuffed with remedial cakes or sweet cosmetics, walk forth with a benevolent smile, and propose to cure despotism with sugar-plums, and to destroy pride and the fanaticism of lust and selfishness by perfumed soap and shaving-cream. Good ministers there are, who hope better things of men than that they will be so wicked! A simple-hearted old gentleman in Boston, standing in his door when the British soldiers were firing upon the citizens in State street, received a shot in his arm. Clapping his hand upon the wound, he looked rather fiercely at the red-coats, and courageously said, "Look here, if they don't be still, they ought to be *talked to*!" We have just such men, with ideas as pertinent to the exigency of our times.

No man that knows Dr. Orville Dewey but knows him to be a thoughtful, honest-hearted, and good man. No one, we presume, doubts his sincerity, his candor, or his Christian patriotism. In all matters whose remedy was graceful patience and gentle goodness, none could better prescribe than he. We think of him as we do of Dr. Adams of Boston, and of sundry other Doctors in New York; not that they are not good men, but that they have gone beyond their depth in venturing upon public questions in our day. They are not willing to strike earnestly nor strongly, nor at the center. They propose to treat violent and aggressive evils, in the very bones and marrow, with a mucilaginous poultice on the skin. They do not discriminate nor understand, apparently, that battery is sometimes kinder than opiates, and that peace is not always the child of peacefulness. Pungent vigor, thorough-bred earnestness, a step that has thunder in it, and a stroke that carries lightning, these are, in great exigencies, both the creators and the preservers of *peace*—which is but a word for the calmness of victory after a struggle.

Dr. Dewey has published a letter in the *Evening Post* of the 16th inst., in reply to a violent and bitter attack upon him, first published in the Charleston (S. C.) *Courier*, and since circulated in pamphlet. We regard the Charleston letter just as Dr. Dewey does. It is impudent and ungentlemanly. It is neither true in much of its substance, nor fair in its spirit. It is like the attack of a furious beast, that cares neither for person, place, nor propriety, but only for clutch and grip; and in these, it must be confessed, it excels.

To Dr. Dewey it is a matter of great surprise that he should be subjected to such an attack, considering the mildness and inoffensiveness of his action upon the slavery question. More knowledge of human nature would have led him to expect it on that very account.

Dr. Dewey has always been a conservative man i.e. he has relied upon the general influences of Christianity as a remedy for slavery, rather than upon the specific administration of it. When the Fugitive Slave Law was wantonly intruded upon Congress, not from any real need in the South, for there was none, but as a political instrument; a more trick of ambition—a devil's wand by which to conjure up storms that needy adventurers might ride to power,—Dr. Dewey fell, with hundreds of others, into the snare which was cunningly spread, being caught with chaff. Timid politicians were alarmed. Some designing men in New York got up a panic, based upon the most sordid motive—selfishness; and money and politics, like Pike and Herod, made friends that they might destroy liberty. No pains were spared to alarm the older and more prudent clergymen of the land. It was perceived that the younger ministers were against them, and that they must be neutralized by the influence of older and more influential men. Letters were written, complimentary visits were paid. Professor Stuart, Dr. Spring, Dr. Spencer, Dr. Lord, Dr. Taylor, Dr. Cox, Dr. Dewey, and many lesser lights, were kindled and lifted up by letters, sermons, and speeches, and put upon a light-house—like a grand Fresnel light, bringing many rays to one focus—to warn the country of dangers where there were none, and to blind them to dangers which *did* exist, and which now scarcely any man doubts or denies.

When this Northern treachery to liberty gave courage to Southern arrogance, they ventured further. Then came the scenes in Congress, the destruction of faith between the North and South by the abolition of the Missouri Compromise line; the conspiracy of Southern men to appropriate Kansas; the unexpected obstacle which free-state emigration threw in their way; the unparalleled invasion and barbarity of the hordes from slave states; and the long tumult, with its cruelties and injustice, executive chicane, and administrative knavery.

Kansas is the commentary which time has written upon the Fugitive Slave Law. The wisdom of Dr. Dewey and all his many—in other respects—very noble compeers, is to be found in the state of things which followed till now. If ever men were proved to be unfit for leadership by their mistakes, by their want of moral sympathy with right, and their want of insight and foresight in political affairs, *they* have been who attempted to soothe Northern consciences, and to persuade Christians to accept and submit to the Fugitive Slave Law. And History will cease to be of any value in education, if we neglect to emphasize this stupendous moral blunder. It is not to hurt the actors that we renew the mention of it; but because we are not yet through with the darkness and struggle. Half of the night is before us. And the mistakes of the past must be set up as beacons that they may not be committed again, and that men may not follow into the ditch again counsels and leaders that have already swamped them once.

When the Kansas troubles came upon us, the eyes of thousands were opened. Dr. Dewey, in a mild and very gentle manner, gave his views. It was this that enraged his Southern friends. They regarded him as a traitor. They understood his previous course, as abolitionists did, as favorable to the South. When he changed his voice, they regarded it as going over to the other side. For the time is come, when men must be for or against slavery. The lines *are* drawn. Neither side wants lukewarm friends. The poisonous days of evasions and compromises are gone. That was a blessed wind, even if it were the wind of battle, that drove away the miasma which set so many thousand men mid-way between liberty and slavery burning or shivering by turns, chattering and shaking, neither hot nor cold, but lukewarm and nauseous. And Dr. Dewey has only experienced the Apocalyptic prophecy, happily from the opposite quarter. He ought to be as glad as ever Jonah was, that at length the South has cast him forth!

He says:

"May I be permitted to say, that the imputation conveyed by the whole tenor of this letter is very hard measure for *me*. I have firmly resisted the extreme measures of the Northern abolitionists, and in consequence, my name has been a butt and a by-word in their pamphlets, speeches, and public meetings for a good many years. In my Elm Tree Address, I equally resisted the extreme opinion of the South, and the consequence is this letter. Does such a course look like time-serving, or trimming to suit any party or people? I should have said that it might have appeared like simple, uncalculating sincerity at least. Moderate people are *generally* very quiet and silent; it would have been good wordly policy for me to have been so; the great central conservative body seems to stand in its own strength, and seldom stretches out its hands to help its friends; it so happens, at any rate, that as I never sought, I have never got much praise in this slavery agitation from any quarter."

We accept the plea. We exonerate the Doctor from trimming or time-serving. He meant well, but was not wise enough to do well. He could have employed his judgment for his own guidance, remained in private, and have been unharmed. But when he assumed to lead others, and led them into quicksands, it is not enough to say, "I did not mean any harm." Effects follow good causes, not good intentions. He says he sought no praise, and got none. We fear this is a prophecy as well as a record.

Again:

"Well, then, here I stand—between two fires—and if I am burnt up, I do not say it is much matter. But if I were, I think the credit extended to other martyrdoms might be allowed to this—that, at least, of simple and foolish honesty. I am not an extremist on this slavery question. I did not like Mr. Sumner's speech—I abhorred the reprisal it met with. I thought Mrs. Stowe did injustice to the slaveholder's character, in not depicting a higher form of it than St. Clair or Mr. Shelby—for there is a higher—but I think her genius noble and fine. I did not vote for Mr. Fremont—I did not think his antecedents, his civic experience, justified it; I did not like the array of hostility to the South which his party presented; but I believed him to be a man of high merit and worth. 'What a rogue, a peasant slave,' I must be, to say these things, so smooth and pleasing to both parties! I must be expecting an office—I ought to be rewarded! 'See him crawl on his knees to the South!' says the Northern writer. 'See him crawl on his knees to the North!' says the Southron. Why, it must be a more incredible 'monster' than Caliban and Trinculo, to crawl opposite ways at the same time."

The simplicity of this extract is as charming as anything in Goldsmith's Vicar. The doctor has much yet to learn of the experience of being abused! Why, my dear sir, there are men who for thirty years have been clubbed in every bough, as if they had been chestnut trees near a village school; and the prickly nature of that which clubs brought down, *did* remind one sometimes of chestnut-burrs—the nuts excellent, but the covering somewhat displeasing to tender fingers! But to this paragraph we say, by his own showing, here is a good and gentle man, utterly unfitted to meddle in such affairs as a guide, but who is possessed with an idea that he has a mission—and going from side to side to perform it, his innocent inexperience brings upon him kicks and cuffs from some, jeers and jibes from others; and he is hustled out of the way by earnest men that have no time to trifle with moral cobwebs and irish-hued rainbows, painted, not on the rear of departing, but on the front of coming, storms.

"A man who takes his stand between two parties—opposing both, leaning to neither, however unpopular, weak, or absurd it be thought, and all the more for that—should be allowed at least the credit of independence and singleness of heart. I do not profess to know what is *politic*, or what is not; I seek only to see the truth, and as I see it to express it. And I think it would be just as well to let such simple persons have a place in the world, to say their say, unharmed. If not, then the martyrdom of *moderation* for *me*!"

Surely. Most truly. So kind and simple a man as is here described, ought to "have a place in the world." The only question is, *What* place? Ought such a simple and unpolitic person to assume that it is his place to go before his generation and teach and lead them? It was the doing of this that has made the trouble.

"In this wild conflict and roar of opinions, unchained and let loose at the present day as they never were before, I do not believe that either of the extremes, whether in politics, or religion, or sociology, is altogether right or altogether wrong; still less that it is just for either party to charge the other, and everybody else differing from it, with base or unworthy motives. In this conviction I expect to live and die. I hear always of the magnificent Luther—seldom of the mild Melancthon; and I think I appreciate the boldness of the one, as well as the lenity of the other."

Bless us! was the mild Melancthon, then, so different from Luther in aim, in effort, in instrument? Luther was a trumpet, and Melancthon a flute, but they both blew the same melody, and to the same beats of time. What has this, then, to do with Dr. Dewey's troubles, which are, that he got the wrong tune, and played it out of time? He was playing South in furious discord with the North; and then he played North in furious discord with the South, and neither of them liked it, and told him so, requesting him, if he must play, to play by himself, and not as a band-leader!

"But I believe the time will yet come when lenity, forbearance, patience, moderation, will have a place in the esteem of mankind little thought of now; when it will be seen that it requires more strength and magnanimity to take that place than the extreme right or the extreme left, in the battle of opinion. God forbid it should be, when our present civilization is trodden under foot, of contending parties! but even that time may come."

One thing is very certain, that the middle of the battle of Bunker Hill was no time for sermons about peace, nor hymns chanting moderation. But all this descant of peace is false in root and branch. A man may talk low, and yet talk right. A man need not be vehement to be earnest. We ask of no man violence or uproar. If it be his nature to act through mild measures, so let him act. That which we demand is that action be explicit, direct, and right. And we arraign the chaplains of the Fugitive Slave Law, not because they were kind and gentle, in voice and manner, but because they were on wrong ground, urging false principles, and sowing dragon's teeth in the mildest way, with sweet smiles and graceful gestures. One more extract:

"I do not, then, as I never did, hold any extreme ground on this slavery question, and it is only by mistaking the obvious tenor of my address, so far as it relates to this point, that the letter finds occasion for attack or argument as against *me*. It was a remonstrance with the South, not as holding slaves, but as determining never to let them go—as endeavoring to legitimate, perpetuate, and extend the slave system. With this view I said, first, that the system *began* in 'a monstrous wrong;' and that what began so—what our government and the whole civilized world had pronounced to be piracy—what entailed dishonor upon the slave dealer, ought not to be *eulogized* as 'an excellent and admirable thing.' Next, I said that our fathers did not so regard it; that the men of the Revolution, both North and South, did not; and that at the formation of our government, neither the people nor the constitution contemplated the legalizing and spreading of it over territories and states beyond its original limits. I then came to the main point—the recent change in Southern opinion—the *espousal* of this system as excellent and admirable, and deserving to be cherished, perpetuated, extended. Against this I protested, and still protest. I gave my reasons. I did so frankly and kindly. I spoke of an *institution*. So far as *persons* whom I knew were regarded, I spoke of them with warm admiration and interest. And I never suspected, and can scarcely believe now, that the price of their friendship or the condition of their hospitality was that I should say *this* or *that* concerning their municipal laws and peculiar institutions."

Dr. Dewey *will* have to believe that he must say just "*this* or *that*, concerning their municipal laws," &c. The South knows what it is about. It has come, as all people must come, who embark on false principles in a living age, to the point where it goes back by revolution, or plunges headlong forward. The South, true to its impetuous blood, has chosen the latter. It henceforth scorns all milk-and-water men. Their favor will go to clear and open friends; their contemptuous dismissal will be given to all who will not become partizans. It is better so. It will make honest men, at last, to have two sides, and no whip-rows.

We call our readers to witness, that no amount of prudence, no care or conciliation, will save a man from abuse, or help him forward with wickedness. Garrison and Phillips have squared their guns, and thrown shot and shell right into the system of slavery, and abuse is all that they have got. Dr. Dewey has put the mildest powder into his silver gun, and made a silken wadding to cover a dough-bullet. He aimed the dangerous instrument far above their heads, and with great delicacy pulled the trigger. The South has replied with a good *round* discharge of shot that had no sham in them, and the good man is perfectly amazed at this way of doing things! When will men learn that manliness, fearlessness, and downright, straight-forward action, is the safest, and in the end the most sure of PEACE?

The error with Dr. D., and the whole school which he represents, is an unregulated sympathy that does not help, but prevents, decision. In every cause, and its antagonist side, they see *some* truth. They desire, for the sake of fairness and truth, not to deny merit. They stand between irreconcilable opposites, drawn toward each, and drawn away from each. Their sympathy is with the fragments of truth, and not with the scope and direction of truth warring against evil. Tell them that the Great Dismal Swamp is a pest and a curse, and they will half admit it; but reply that, after all, many flowers grow there and some fruit-bearing vines, and these incidental spots of good neutralize the repulsion of all the evil. They live among active men in a state of moral reverie, but not of active and conclusive choice.

Our Revolution produced just such men. They saw good on both sides. There was good in liberty, and there was good in strong governments. They thought oppression was wicked, and rebellion too was wicked, and so they hung between the two without strength to choose either.

This is the phenomenon of our day. The nation is convulsed with a conflict second to none since the dawn of Christianity. Right in the path of Christianity lies an evil, that in our day, and in our circumstances, is a greater hindrance to the Gospel than would be the whole Papacy and the whole kingdom of Atheism united, carrying with it the despotism of the one and the godless Reason of the other. Right in the path of our civilization lies a slough deep as perdition. The shadows of the past are coming back, and the spirit of three hundred years is seeking to regain to tyranny on this continent all that Christianity has wrested from them over the other.

There are those who know instinctively that there can be no agreements here. There are two sides and no middle ground in real life, whatever there may be with moral reverists. But there are men who vibrate between the two—cautious, timid, conscientious, anxious to be true, swayed by the sense of truth both ways, and they have not full hearts for either. They break down in their gentle attractions and sympathies, like a judge that cries to both sides of a plea, and ends by deciding that he wishes that the case had been a little different from what it is!

It is not a question of whether all evil has not incidental good; whether all bad does not clothe itself with some compensation. The sensitive Greek, called to choose between the æsthetic mythology of Heathenism and the humble spirituality of the Gospel, had a thousand times more chances for hesitation than we have between Christ and the Belial of our day!

If men are so constituted as not to be fitted for such warfare, they should court privacy. If they attempt to act as leaders, they must not be surprised if both sides reject them. Let them go down into their berths. While the storm lasts, let them not put their hand on the wheel. Only rugged men belong to the strife of the elements, and the tug for mastery at the wheel;—one party, determined to steer by the chart of selfishness; and the other party determined that the age shall be guided by the compass of God's word. *

CONSERVATIVE ASSOCIATIONS IN DEFENSE OF POPULAR SINS.

IN one of his essays in *The Friend*, on the freedom of truth, Coleridge remarks that there are truths so self-evident and important, yet in regard to which men's consciences may have become so lethargic, and their understandings so darkened by sophistry and sin, that there may be necessity for their republication at all hazards, with loud alarm and impassioned warning. Such, says he, in our own times, "are the agitating truths, with which Thomas Clarkson and his excellent confederates, the Quakers, fought and conquered the *legalized banditti* of men-stealers, the numerous and powerful perpetrators of rapine, murder, and, *of blacker guilt than either*—SLAVERY. Truths of this kind being indispensable to man, considered as a moral being, are above all expedience, all accidental consequences; for as sure as God is holy and man immortal, there can be no evil so great as the ignorance or disregard of them. It is the very madness of mock prudence to oppose the removal of a poisoned dish on account of the pleasant sauces or nutritious viands which would be lost with it. The dish contains destruction to that for which alone we ought to wish the palate to be gratified, or the body to be nourished."

But here there are two seas that meet. The Southern Aid Society deems it essential to the freedom and usefulness of the Gospel to conceal such "agitating truths." The Tractarian High church of England have lately sent out a Bishop and preacher of Christianity to the Zulus of South Africa, who pledges the heathen in the same way, that he will prophesy only smooth things to them, if they will only let him prophesy. He promises that he will not say one word against their peculiar domestic institution of polygamy; they may keep as many wives as they please, and be received into the church with them, and the Gospel shall not load nor explode any of its guns against that indulgence, if they will only indulge him with the freedom of proclaiming a Gospel thus crippled. The Tractarian Bishop is just proposing to do in Africa, what Tract Societies and Southern Aid Societies have proposed to do in America, where they have agreed that the Gospel shall be so preached as not to utter one word against the peculiar domestic institution of slavery. They have treated the Gospel as the savages do a young rattlesnake, drawing its fangs, and then giving it to the children for a plaything. But not so are the fangs of the Old Serpent to be broken.

And when such a policy as this begins to be adopted, it is the duty of all men, everywhere, to speak out, and by manifestation of the truth, to put to shame the counsels of the ungodly. Satan is the Prince of Darkness, and much of his power lies in darkening the truth, and preventing the exposure and condemnation of error and of sin. The policy of darkness is his first policy; next, that of concealment and sophistry, half truths answering nearly as well as error. He inquires which way the nearest coast of darkness lies, bordering on light, and there, if he can persuade men to take up their habitations, he can keep them under his control.

But the open light is our only security. Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light; that his deeds may be made manifest that they are wrought in God. Concerning the works of men, by the word of thy mouth have I kept me from the paths of the Destroyer.

It is no excuse for wickedness, though all the world should consent to follow it. If sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause; walk not thou in the way with them. Enter not into the path of the wicked, and go not in the way of evil men. HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REBUKE THEM. Envy not thou the oppressor, and choose none of his ways. For the froward is abomination to the Lord, but his secret is with the righteous. A man of wicked devices shall God condemn. Wo unto them which justify the wicked for reward, and take away the righteousness of the righteous from him.

It is one form of justifying the wicked for reward, when men refuse to bear witness against any glaring wickedness or evil practice, and consent to keep silence and withhold their testimony, for reasons of expediency in regard to their own comfort, popularity, and prosperity. They may say, We are in an association which was never formed for the specific purpose of such testimony. It is not in our bond, and by expressing any judgment upon it, we may injure the usefulness of our association. We will not, therefore, bear witness. But what, in reality, is this principle? There are countries where it is so dangerous to bear witness against crime, that a man seeing a murder committed, will run away for fear of being compelled to testify, and will let the victim be put to death rather than compromise his own quiet, or put to peril his own interests, by helping him or bearing testimony in his behalf. Now, what is this principle but just that of selfishness and cowardice, whether it be in a man or an association?

The objection of promulgating the truth, and not keeping silence, when we are called to speak out, not shrinking from the avowal of what is just and righteous, in the sense at all times, with all classes. If the conviction sound God's alarm, it is well for him, but for those who hear him; but if not, and the sword come, then the lost man's blood shall be required at the watchman's hand. Perhaps you counsel silence, because the truth stirs up opposition and strife. But silence itself makes you accessory to crime. You are forbidden to be silent in the cause of truth and justice, by the same law that gives you over to cursing if you speak lies. You are commanded to open your mouth for the dumb, and for those who are oppressed and have no protector. To those who rebuke the wicked, God says there shall be a blessing and delight, yea, a good blessing upon them. If the multitude command you to be silent, you are not to regard such a command, but to speak out. It was one of Job's triumphant interrogations in the presence of his accusers—Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence? If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it, and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?

This apology, *Behold we knew it not*, is just the essence of the excuse of those who maintain that they are not in the midst of the abominations of slavery, and have no concern with its wickedness. They are not supposed to know; not obliged to know, that men afar off are thus oppressed; it is not a wickedness at our own doors; *Behold we knew it not*. But you *do* know it, and God, who pondereth your heart and its excuses, knows that you know it, and will deal with you accordingly.

And how happens it, that with such scruples as to giving an opinion or bearing a testimony in regard to sin at a distance, we hear you now and then launching out with such virtuous indignation against the slave-trade? By what impulse of courage or conscience do you go against that? By what right does any man accuse the slave-trade, who at the same time defends and excuses slavery, or declares that the question of the sinfulness of slavery must not be agitated? How dare any man, association, or newspaper preach against the slave-trade, and yet put the morality of slavery itself among subjects not to be discussed? Is it because the slave-trade is afar off, and not near at hand? But is God a God afar off, and not near at hand? Is sin to be shielded because, though it be our country's sin, it is not of our own household? Or, on the other hand, are we to say nothing in behalf of the oppressed among us, because they are South and not North? The slave-trade itself is now the fruit of *slavery*; not slavery of the slave-trade. Some gentlemen confine themselves to high sounding denunciations against a far-off branch of this iniquity; but if any man lays his axe to the root of the tree, they come in a great phalanx to denounce him as a political preacher, a fanatic, an agitator of men's minds, and a troubler of the Young Men's Associations. It was Ahab, that was first concerned at the troubling of Israel, and doubtless he was most sincerely of opinion that Elijah pestered and agitated the land, and occasioned strife and disunion in it, much more than he himself or Jezebel. If Elijah would have cut and applied the truth only according to Ahab's policy, if he would have consented to say nothing about idolatry, he might have been a universal peacemaker, and the most popular of all the court preachers.

Some of our young men seem disposed to take up the cast-off principle and practice of the Tract Society, to rejuvenate and glorify it as a guardian and guiding principle of their own adoption. The policy of requiring silence in regard to a particular form of human guilt, as the condition of being permitted to preach the Gospel, was fast setting up a despotism over our pulpits, our ministers, and our churches. It was becoming an immense power of authoritative appeal and interpretation, like a supreme judicial court, to whose opinions the pulpits of the land must bow as superior. Those members of our churches who were pledged to sustain and require such silence in the preaching of the Tract Society in regard to a particular sin, felt themselves called upon to maintain, if possible, the same silence in the pulpit in regard to the same sin. They felt themselves aggrieved, and the Society attacked, if that sin was condemned from the pulpit which was forbidden to be condemned by the wisdom of the Tract Society. The consequence was, an additional yoke upon the pulpit, a muzzle on the mouth of the preacher, besides the general principle which was thus sanctioned, namely, that the application of the Gospel to particular organic sins (so called) was inexpedient and wrong.

A policy such as this perverts and debauches the conscience of the whole country, cripples the power of the pulpit in every direction, and renders it more difficult to speak out on any subject where there is any difference of opinion. If the principle of concealment is right in preaching by tracts, so it is in preaching *viva voce*. A time-serving, man-fearing policy, is taught to every pulpit in the land. And indeed, if the principle of silence, through fear of man, fear of giving offence, were right for a rich and powerful corporation, much more for a single church, rich or poor, and more still for a single-handed pastor, and accordingly, we have lived to see a sober, deliberate argument, in a religious newspaper, that the Gospel is bound to be silent on any and every subject on which there are two diverse opinions in the congregation—where there are two parties, the Gospel cannot speak on either side, without offence and prejudice, and therefore it must be silent! It must speak only where there is only one side. If a prevailing practice is said by some to be sinful, by others not sinful, the Gospel in the pulpit must be silent!

This absurd principle being now in a fair way to be renounced, some of our conservative young men have come to the rescue, where the prudence and true conservatism of the Tract Society were wisely beating a retreat.

They propose to set up in the Young Men's Christian Associations the standard of silence in regard to the sin of slavery. In reference to this iniquity, they hate him that speaketh in the gate, and they abhor him that speaketh uprightly. The principle of conversation and of action in the Gospel is just this: Not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God. The principle which our wise young conservatists would enforce is right the reverse of this, commending ourselves by concealment of the truth, by cunning and craftiness, by excluding from discussion as political, any iniquity like that of slavery, in regard to which there can be two opinions. We recommend our young Solons to enter into correspondence at once with the Tractarian Bishop of the Zulus aforesaid. It must be a great confirmation of the wisdom of their course, to find the same principles relied upon for favor with the savages of Africa, under which they are commending themselves to the conservatists of America.

C.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (*,) and MRS. HARRIET BEECHER STOWE, (H. B. S.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

DR. BUSHNELL AND CALIFORNIA COLLEGE.

EDITORS OF THE INDEPENDENT:—Dr. Bushnell leaves us in the departing steamer for the East, and it gives me pleasure to add, is much recruited in health. His time, of late, has been given to advance the interests of the *California College*. A large and enthusiastic meeting was held last evening, at which much good feeling prevailed. Our literary men have taken this matter up, and the *California University* is to be undertaken on an extensive scale. Dr. B. will embody his views on the subject in an appeal to be published at home. I send you the published report of the proceedings, thinking it might interest our friends at the East to know that California's *true interests* are not lost sight of in this mammon-worshipping state.

At the meeting mentioned below, many of your New England Universities were represented by graduates from the different colleges.

Yours, in haste, YERBA BUENA.

San Francisco, Jan. 20, 1857.

California College.

Agreeable to a call made by the Trustees of the California College, a meeting of citizens interested in the establishment of such an institution, was held in the Baptist church, Washington street, Tuesday evening, 13th inst. Hon. Wm. Duer was chosen chairman of the meeting. Rev. Dr. Bushnell, President of the College, read a lengthy statement compiled with much care, and urging the necessity that exists for carrying out the enterprize. Interesting remarks were also made by Hon. J. B. Crockett, Dr. Henry Gibbons, Hon. Wm. Duer, Hon. J. P. Webb, and others. The following resolutions were offered by Mr. Crockett, and unanimously adopted:

Resolved, That this meeting most cordially indorses the views and opinions expressed this evening by the Rev. Dr. Bushnell, in respect to the absolute necessity for, and feasibility of, establishing the University of California.

Resolved, That this meeting pledges its earnest co-operation in furtherance of the proposed enterprize, and commend the same most heartily to the favorable consideration of the people of California.

Resolved, That the thanks of this meeting, and of the people of the whole state, are eminently due to Dr. Bushnell, for his zealous efforts in behalf of this great and most commendable enterprize.

It was also resolved, that the appeal presented by Dr. Bushnell be published under the supervision of the Trustees.

After spirited remarks from Mr. Meyers, of Alameda, the meeting adjourned. J. S. BACON, Sec'y.

FIVE POINTS HOUSE OF INDUSTRY.

THE undersigned, Trustees of the Five Points House of Industry desire to state that the object of the institution over which they have the supervision is not barely to change the locality of the vicious and criminal—leaving them to pursue their evil practices—nor to relieve persons suffering from one class of afflictions, only to subject them to others equally grievous; but it is, if possible, to reform the erring, and to afford *permanent* relief to the suffering.

The recipients of their charity are prompted to apply to them for aid, and induced to confide to them the disposal of their persons, by a consciousness of the evil of their condition, and a reliance upon the ability of the Institution to relieve and protect them.

Believing, as the Trustees do, that the future of those thus placed at their disposal will be shaped, to a great extent, by the character of the families in which they are placed, and the treatment they therein receive, they feel called upon to use every endeavor to provide for them such homes, and secure to them such treatment, as shall help to make them useful and respectable members of society, and cause the memory thereof to be a source of pleasure to them in after years.

To secure these ends, they have heretofore relied mainly upon the recommendation of clergymen and other responsible persons acquainted with the parties applying for their beneficiaries, but from the facts as stated in *The Independent* of last week, it is seen that these precautions are not always sufficient to protect them from imposition, and the objects of their charity from the most cruel treatment.

As a safeguard for the future, the Trustees have resolved henceforward to direct their efforts strenuously to the formation of auxiliary societies, of a religious and responsible character, in all communities where children are likely to be demanded, with a view to the general disposal of all those entrusted to their care, through the medium and under the oversight and responsibility of such associations. The strictest engagements and *securities* will be required in any case where it is found necessary to entrust children to strangers under other circumstances.

Anxious as they are to protect the interests of those who have already gone from them, they most earnestly appeal to all ministers of the Gospel, and to the friends of humanity generally, to inquire into the condition of all children in their immediate neighborhood taken from this or kindred institutions, and in all cases where they are not properly treated, promptly notify the officers of the institution from which they were taken.

ARCHIBALD RUSSELL, HIRAM BARNEY,
THOMAS S. EELLS, CHARLES ELY,
GEORGE BIRD, CHARLES B. TATHAM,
WASH'N R. VERMILYE, C. H. SHIPMAN,
C. H. DABNEY.

MR. MONSALVATGE'S mission in New Granada has proved so successful, and the prospects are so encouraging, that a few friends have contributed to a fund necessary to sustain his evangelical associations in Carthagena for a length of time, and made an appeal for more. The facts which we have published, and others of a concurrent character, seem to mark that enterprise as one peculiarly favored by Providence. A few additional liberal subscriptions would now enable the arrangements to be carried into immediate effect.

A letter just received from one of the most influential citizens of Carthagena expresses the strongest personal and public regard for Mr. M.—a most urgent and affecting appeal to North American Christians to continue to send the Gospel through him. D.

American Tract Society.—At the stated meeting of the Executive Committee on the 16th inst., the sum of $2,500 was appropriated for missions of different denominations in China; $1,300 for Siam, Assam, and Burmah; $2,000 for Northern India; $2,700 for missions in Southern India; $3,900 for the Armenians, Nestorians, Syria, and Greece; $1,500 for France; and $3,600 for Germany, Italy, and other countries of Europe: making in all $18,000, which is to be remitted before April 1, when the Society's year ends.

Contributions to the Congregational Church Building Fund.

From			$ cts.
Congregational church,	Pawtucket, Mass.		131 42
" "	Dana, "		10 00
" "	Bristol, Conn.		29 08
1st " "	North Brookfield, Mass.		51 21
" " "	Lebanon, Conn.		80 66
" " "	Farmington, Conn.		68 36
" "	Lyme, "		12 25
" "	Tolland, Mass.		5 00
Village "	Medway, "		18 28
Congregational	Troy, O.		3 00
" "	Oak Grove, Wis.		9 51
1st " "	Essex, Mass.		30 00
" " "	Middleboro', Mass.		22 57
1st " "	Appleton, Wis.		13 00
" " "	Bangor, Me.		20 00
1st " "	Portland, "		46 50
" " "	Harrisville, N. H.		1 00
" "	Phillipston, Mass.		14 00
Previously announced			4,939 77
			$5,407 41

Deposited with the American Exchange Bank.....$5,407 41
February 16, 1857. R. R. CARLEY, Cashier.

Our own Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

AN HONORABLE PEACE FOR SWITZERLAND.

England, Jan. 14, 1857.

Anxious scrutiny of foreign papers and correspondence, for days past, has failed to discover aught reliable or certain respecting the state of the Swiss difficulty. The most positive assertions at Paris have been as positively and officially contradicted at Berlin. The "latest intelligence" from Berlin, Vienna, and Paris has constituted a very discordant chorus. To-day, however, comes an intimation from Berne, from which it may be fairly inferred that diplomacy has really done its work; and that, with more or less of reluctance, the French Emperor has joined the British government in giving something like a guaranty to Switzerland that the King of Prussia shall abandon his pretensions upon the liberation of the royalist insurgents. The semi-official organ of the Federal Council announced that an honorable peace was assured, in these terms:

"France and England have proposed conditions to Switzerland for the pacific arrangement of the Neufchatel question, and the Swiss Federal Council has unanimously resolved that these conditions are acceptable. The Federal Assembly is consequently called together for the 14th instant, and we have no doubt that the Federal Assembly also will find the conditions acceptable. The King of Prussia demanded that the Neufchatel prisoners should be released unconditionally. Switzerland will set them at liberty on condition that nothing in the details of the arrangement shall be contrary to the independence of Neufchatel, and France and England give us the assurance that, after the enlargement of the prisoners, the King of Prussia will renounce all his pretensions to Neufchatel, and that the complete independence of Neufchatel from every foreign tie shall be recognized by international law."

Notwithstanding this, it is evident that the two governments will have to apply a little gentle compulsion to the King of Prussia, for the tone of the Berlin Court press is as warlike as ever; and it is extremely doubtful whether the king will divest himself of the right divine to call himself Prince of Neufchatel. He may be compelled to keep hands off at this time, but there will be the reserve of "no faith with republicans." He will bide his time, and aid, as opportunity may offer, to Polandize Switzerland.

The Swiss have certainly displayed a glorious spectacle. They have won a great victory in the face of tremendous odds. They have established a new claim to the admiration of the world—and, let it be added most seriously, they have won space for the growth of practical American sympathy in a trying hour yet to come. Switzerland has only gained a respite. Like constitutional England, she has not a friend in Continental Europe. The flourishing Helvetic republic is not only a standing reproach to the despotisms, but a city of refuge for some of their victims. Despotism *may* have a long day in Europe, and few hours of that day will be allowed to pass, by the royal conspirators against freedom, without attempts to subjugate Helvetia. Incredible as it appeared, and too bad even to be accepted hypothetically as possible, yet it has been evident that the French Emperor was willing to sink—did sink—to the lowest depth of baseness in this matter, and consented that the Swiss should be bullied out of their nationality. *Punch* was never more effective than in the pictorial embodiment of this fact. The old fable, which reproves the most odious of the vices, was reproduced, and pointed with terrible keenness at the ingrate and liberticide. An adder, warmed to life in a Swiss châlet, raises its hissing crest, and directs its deadly fangs against the good woman of the house: what seems a snake's head, the likeness of a kingly crown has on; and the artist has given the human a satanic expression, and a certain resemblance to the reptile.

To themselves, then, first and chief, next to the British government, sustained by the one-voiced British press, and lastly, to the low murmurings in Wurtemberg and in Baden-Baden, premonitory of certain terrible possibilities—to these things do the Swiss owe their present deliverance from a struggle which could scarcely fail to be fatal, unless, indeed, they had taken counsel of despair, and stirred insurrection not only in near Baden and Wurtemberg, but in Rome and in Naples itself. Two brief extracts from reliable letters will be suggestive. A resident at Berne says:

"From letters I have seen from Heidelberg and other parts of Baden, and from what I hear from travellers from other Swabian districts, it would seem that, should the present state of suspense be long continued, and should the impending invasion of Prussian troops ever come to a reality, no slight danger of revolutionary movements might be apprehended in these countries, or at least a strong influx of German youths, especially from those universities, to swell the ranks of the Swiss combatants. Already, as you are aware, crowded meetings have been held in Stuttgard and elsewhere with a view to scare—such is the word—the government of Wurtemberg from its intention to allow the Prussians a free passage through their territory, and speeches have been heard tantamount to a manifestation of goodwill to the Swiss cause in most unequivocal terms."

It may be added here, that the present writer, when in Baden a short time since, learned that the people in the Black Forest were suffering under intolerable wrongs, partly the remains of some of the worst characteristics of hideous old feudalism; that the cruelty of the Prussians in 1848, when they put down the successful popular movement in Baden, is remembered with bitter resentment; and it is said that the Prussian government vented passion and resentment upon civilians, and particularly upon military patriots, in Baden, which could not be ventured upon at Berlin. It was found, also, that the chief garrison town of the Grand Duke, Radstadt, was actually occupied by Austrian troops. In point of fact, the permission accorded to the King of Prussia to march his troops through Baden was not only an act of hostility against Switzerland on the part of the Grand Duke, but it implied even the assent of Austria. If corroboration be needed, take this from the Vienna letter in the *Frankforter Zeitung*:

"The Austrian government has not concealed from itself that the peculiar situation of the probable theater of war in the south of Switzerland would require the occupation of the five defiles on the side of the Valteline, the galleries of Lecco, and other passages as far as the Tessin. Of the 26,000 men who are now in the province of Milan, 10,000 have received orders to hold themselves ready to march. It is not contemplated that there should be either a declaration of war against Switzerland, or a demonstration made against Prussia. Austria has a last word to say upon the question of Neufchatel, and will back it up with troops collected on the frontier of the canton of the Tessin."

Here is a partition, or a thorough humiliation, foreshadowed. The Swiss officers at Naples are a very equivocal generation, but it would appear that the strong spirit of nationality had really stirred them. It is said, from Berne, that very numerous letters from Swiss officers at Naples give evidence of the great ferment prevailing there amongst the mercenary troops in the king's service. Should the rumors of war continue, it will be next to impossible to prevent the greatest part of the Swiss regiments from hastening to the defence of their country, leaving King Bomba to settle his differences with his subjects as he best can.

One cannot mention King Bomba without a thought of Agesilao Milano and the Baron Benivegna. The latter, who headed the late movement in Sicily—of which almost literally nothing has been published—died the death of a brave patriot, having been authoritatively murdered at Palermo. Not knowing exactly the orthodox term of years which must elapse before tyrannicide can be sanctified and mentioned with honor, it must only be said here that every notice of the man and of the event which has been received, exhibit loftiness of purpose and a spirit of the true heroic mould. He faced even the "infamy" which he said he knew would attach to his name. "To all threats, to all tortures, (for torture in 1856 is still practiced in Naples,) Milano has always returned the same answer, 'I wished to free my country from a tyrant.'" Thus, while deprecating the act, wrote of him Giuseppe Massari, a patriotic member of the Neapolitan Parliament of 1848.

We hope, then, that the Federal Council, which is to meet this day, will be able to accept the conditions proposed by England and France, and that there will be a happy ending of the difficulty; but the recurring and last thought is—Will the great Western republic be accounted worthy, and found willing, to have a first, and as Austria says, "a last word," when next royal and imperial conspirators array themselves against the only republic in Europe.

THE CHINESE WAR.

The more intelligent and advanced portion of the British public has been greatly disturbed by the sudden and unexpected announcement that the British admiral had found it necessary to bombard Canton. This same portion of the public has so much confidence in Sir John Bowring, the Chief Commissioner, that it was slow to receive a bad impression. Sir John, it may be known, was plain Mr. Bowring, the friend and executor of Bentham, a rare linguist and accomplished literateur—the first and chief of *Westminster Reviewers*,(1824,) a thorough liberal and popular representative, the first or almost the first "philosophical radical" who, by force of character and ability, won for himself a place in the official class. The official despatches have been published; it is not mentioned in these, but a private letter states that Sir John is dangerously ill. It must have been most abhorrent to his nature to sanction hostilities, and if he did so, it must have been with reserve and subject to the discretion of Admiral Seymour. The correspondence certainly conveys the impression that the Consul was neither right in fact nor in manner and conduct in respect to the first and avowed cause of difference—the seizure by Chinese authorities of a vessel and crew, which had been, or affected to be, under the British flag, by virtue of a register obtained at Hong-Kong. The set of opinion, as expressed by the daily and leading weekly papers, is against the English officials. But there is evidently more than meets the eye, and manifestly there has been a purpose to seize, if not to make, occasion to put things on a more satisfactory footing at Canton. A private letter received in advance of the overland mail, states that "the Americans have taken part with the English in the hostilities against Canton." Be that as it may, it is horrible, most horrible, that the people of a great and populous city should be subjected to the miseries of that most indiscriminating of all warlike operations, a bombardment, and that because a European Consul is over-quick and exacting, or a Chinese Governor is cunning and stubborn.

THE CONFERENCES AT PARIS.

The everlasting Conference, perpetually to be and not to be, has really come and gone; and luckily, Lord Palmerston with the reluctant aid of his good friend and ally, has really beaten the Russians again. There has been a skilful passage of diplomatic arms, Russia playing to lose nothing and to gain almost everything. Possessing Bolgrad and the Isle of Serpents, the Principalities would have awaited her, and the Danube have become a "tied artery." The attempt was as audacious as astute, and went near to accomplish something like a rupture between France and England. The swindle has been defeated, and with more or less of cordiality. The French Emperor has also yielded to and acted with England in the affair at Neufchatel. Two months since, when the first Congress was announced, the N. Y. *Tribune*, in one of its extraordinary articles, anticipated, apparently with pleasure, that all the despotic continental powers would conspire and combine against England, and be friendly to Russia, the northern despot. "Russia," said the American journalist, "Russia, demanding such a Congress, and *promising on her honor to abide by its decisions*, probably does not run much risk that it will turn against her." Well, time was and is. England has not been stripped of her dependencies by a conspiring Congress "seizing the occasion," and "above all, Naples" is not rejoicing in the depression of British power. But the value of "Russia's promise or honor" has again been demonstrated, and distasteful as it may be to the eccentric *Tribune*, Englishmen have the gratification of knowing that the British government, with all its faults and shortcomings, has added the rescue of Switzerland to the deliverance of Turkey.

That wonderful veteran in literature, W. S. Landor, addresses a sonnet to the Venetians, honoring them for their fitting reception of the Emperor of Austria, and he most appropriately appends to it—

A Prophecy of 1819.

The name of Commonwealth is past and gone,
O'er the three fractions of the groaning globe;
Venice is crushed, and Holland deigns to own
A sceptre, and encircles the purple robe.
If the free Switzer yet bestrides alone
His chainless mountains, 'tis but for a time,
For tyranny of late is cunning grown,
And in its own good season tramples down
The sparkles of our ashes.

Byron's Ode to Venice.

LETTER FROM ILLINOIS.

Illinois, Jan. 28, 1857.

Messrs. Editors:—In my last, notice was taken of the message of our now Ex-governor Matteson, that it went largely into the evidences of the progress and prosperity of all the great material interests of the state. Few men are better acquainted with the facts, and few have a deeper personal interest in them. To those of us who have been eye-witnesses, the past and the present of Illinois seem more like an "age of miracles" than of ordinary providential occurrences.

Twenty years ago—possibly ten years ago—it was common to meet with men, whose intelligence and sound judgment no one thought of questioning, who maintained that the calculations of progress in population, wealth, commerce, and general improvement, made by the more enterprizing and adventurous, were no better than day-dreams, and like dreams, they would vanish away. Many of the first minds, all over the West, so talked and wrote. The great crash of 1837 to 1840, was regarded as confirmation of their views; and some were so frightened then that they have not recovered since. Even now they have their fears that all the signs of progress abounding on every side and in every form are delusive, and we are only preparing for new commercial disasters, as ruinous as any of their predecessors. In reference to certain localities, it would be strange, indeed, if their fears should not be realized; but of the West generally, no apprehensions can be more groundless.

An eminent merchant, who has been carrying on a wholesale business in one of the great commercial centers of the West for a period of more than twenty-five years, in speaking of this subject, declared to me, that the actual increase in the business in which he is engaged was far beyond the most extravagant and seemingly visionary calculations of the past. And in a similar ratio, he adds, has almost every kind of business advanced in all the cities and large towns of the West. Indeed, there is scarcely anything that pertains to the material interests of men, that has not risen and expanded on the same magnificent scale.

Nor is there the slightest indication of any check to this onward movement. Only a few years ago, this state was currently talked of as bankrupt. Repudiation of her just debts was seriously considered; and by a few demagogues, and by them alone, advised. The great majority of our population, even in those times of unparalleled depression, never for a moment entertained the dishonest project of repudiation. One man, probably now worth half a million of dollars, declared publicly his willingness to submit to be taxed to the amount of one-half his estate, rather than have the state suffer the reproach of such dishonesty. The bonds of the state went down to nothing—the more a man owned of them, the poorer he considered himself; and, for the time, the poorer he was. Uncultivated land, now eagerly sought for at $10 to $20 per acre, could not be sold at any price. Large tracts, in good locations, and as good land as lies on the surface of the globe, was offered for 62½ cents per acre—just one-half the original cost—and not a purchaser could be found. Non-residents, who owned land in different portions of the state, much of it of first quality, abandoned their titles, rather than pay the taxes; and even the land-agents, men well acquainted with the whole subject, in some cases advised this course, and verily thought they were thereby doing a service to the unfortunate owners. These facts, so familiar to us, facts of yesterday, as it were, now appear like a vision of the night.

The fear of enormous taxation had not a little to do with this depressed state of property. Many sold out and left the state, and others would have done so but for the extremely low price of land. Eastern emigrants passed through, but did not stop. They were bound for Iowa, or farther on to California and Oregon. Such was the state of things as late as 1850 and even later.

Our population in 1850 amounted to 851,000. In a very short time afterwards a brighter day dawned. In 1856, our population, by actual census, was over 1,350,000, a gain of half a million in about five years. At the recent presidential and state election, the number of votes cast was 238,975. If we make the usual estimate of one voter to every seven of the population, our present number is 1,672,825. But this makes no allowance for false votes, which is entirely unreasonable.

Since the opening of the railroads in this state, the tide of emigration has flowed in with great rapidity. The lands in the central portions of the state, which neither settlers or speculators would purchase—when the squatter considered himself a public benefactor,—these lands, which for years had begged in vain for purchasers, were now eagerly sought. That entire region has become alive with an enterprizing population. The former slow and discouraging state of things has vanished, and the whole state, east, west, north, and south, is swarming with new-comers. The same spectacle is witnessed in Iowa, Wisconsin, and Minnesota, and is soon to be witnessed in Kansas and Nebraska, despite the earnest efforts of the slaveholders and their allies.

A fact of great significance in reference to the progress of this state is that the government lands are now all taken up, and a large portion of them are owned by men who expect to cultivate them. The remainder are in the hands of men who are rapidly selling, at the usual advance.

To show the demand for new farms, it is only necessary to state, that the sales of land by the Illinois Central Railroad Company, in the month of November last, amounted to the sum of $859,290, and that for the year 1856, to December 1st, the aggregate of their sales was no less than $10,082,977 94! Other companies and individual owners of land have sold in the same proportion. Towns, villages, and settlements are springing into existence, as by magic, in every portion of the state; and the increase is only begun. The state is not full. Hardly one-fourth of the territory of the state is under cultivation. What the future is to be, we may imagine.

I might enlarge at will, but enough. Men are ready and anxious to consider these and similar facts for worldly ends. They need no prompting. But there comes to every Christian mind here an appeal, more solemn than ever before. But little as yet has been done to pervade these new and rapidly rising communities with Gospel influences, and to plant in every place the institutions of the Christian religion. What is to be the character of these millions who are so soon to have their homes here! What inquiries present themselves to men who love the cause of evangelical religion, of Christian culture and education. A mighty work is to be done, and done speedily, in this state, or these vast throngs of our fellow-men will inevitably be found aiding the cause of the grand adversary of God and man, and suffering loss accordingly.

Yours, A.

LETTERS ON ART.

NO. XIV.

Organization.

We have considered those forms which depend immediately upon emotion, momentary or habitual, which plainly take their value from what they represent. Now let us look at the other class, which are comparatively fixed, which alter very little in a lifetime, which are not so directly dependent on the supernatural, but seem rather to belong to nature positive.

For nature is this separation of mankind into men, no two of whom are alike, so remotely do they approach the idea or pattern after which all are made. Entire manhood is latent in every specimen, and yet particular faculties and tendencies are so emphasized in each, that men are like apples, of which no two on the same tree have the same flavor. Personal peculiarities are departures from the type of the perfect human form and character. They are constitutional, and reach so deep that all our culture and growth does not suffice to eradicate them.

The forms of the skull afford a good example. They are slowly modified by thought and life, while the mouth and the eye undergo great and permanent changes.

Organic differences affect the manifestation of moral character, and make one man's love appear different from that of another, though love itself is the same, and endeavors to show itself the same in all.

We are lanthorns of stained glass,—no man pure enough to transmit the white light which seeks to shine through him; we color it with our humors, and so the world is full of tints and tones, and every new man is a wonder and problem.

Individual character is one of the conditions under which the universal or ideal character is partly manifested, partly obscured. And this condition or narrowness we strangely enjoy; for we have our own private peculiarities to which those of others are related. We could not recognize absolute perfection. It would doubtless seem very cold and hard, and by too much humanity, would appear inhuman. It would be too strong a light for our organs, which are not made for looking at the sun. We do not wait to find a specimen of complete and rounded manhood or womanhood, but quicky choose a companion whose virtues answer to our own.

The singularity of our friends is like lemon and lemon-peel, a sub-acid and faint bitterness which give zest to the draught of life. It is the pleasant sour of fruit which whets and keeps an appetite. Even the whims and oddities of worthy men attract and attach us to them.

Not long ago, a gentleman showed me the portrait of his wife, which he said was much admired as a "bit of color." My expectation fell with the words. Color has a thousand different qualities, and he who has loved and studied it, will discriminate and tell us what kind of excellence to expect. If a man begins to talk vaguely of "handling," of "finishing touches," of "bits of color," of "master-strokes," of "pulpiness," of "juiciness," of "freedom of execution," or "daring originality," we smell printer's ink in his talk and detect the "Philistine."

Well, we looked at the "bit of color." It represented a lady of very dark complexion, with dark eyes and hair, sitting in twilight—for the whole picture was very brown, and, as my friend suggested, very "mellow" in tone. I turned from it to be presented to the subject, and met the fairest and brightest blonde. I saw a skin as clear as pearl, a blue eye so full of sunshine that one could hardly see the color. Luxuriant masses of soft, fair hair, and in the whole such a combination of brightness and transparency that the figure seemed to give light where it stood.

I abused this worthy man, who is tolerably honest as the world goes, for the meekness with which he had accepted the lie on the wall, and made him confess that the impression made by it upon his mind did not resemble that which had won his heart and made his happiness.

Now in this case, the color being the key to the temperament and constitution of the subject, was almost as important as form, and quite essential to the expression of her personal character.

So the artist who painted that portrait of Fremont, described in a former letter, has misrepresented his organization. In the photograph, I see a certain strength in the bony forms of the head and face which gives indication of power in the fabric, so grandly framed and prepared. Our artist has boned the colonel as cunningly as a cook bones a turkey. The forehead in the picture is as soft as the cheek. Perhaps the head of the painter is cartilaginous, but that of his subject certainly was not. The nose, the cheek-bone, the brow, the jaw, show whether a man is made of putty or of iron, and are important to us in proportion to our ability to prove and appreciate his metal.

Men of strong natures always love individuality. They feel deeply and enjoy heartily that sweetness or tartness, softness or sharpness, breadth or subtilty, elevation or rude energy, which makes the new comer a unit. They like the variety of dishes and of savors in the feast of being, and the same cheerful thought of the Creator which spreads the board with bread and meats, with soups, and condiments, and sauces, to vary and timulate the pleasure of society, has made one man's nose longer, and that of another shorter, than the average standard; has given one a higher and another a broader brow; one too long and one too short a mouth. And these seeming defects become beauties when we consider that without them the world would be a stagnant pool of monotony.

The great artist can afford to enjoy and render strong personal traits, because he has more power than another to see and to show the pure ideal shining through these. He can give all the color of the medium, because he can give all the force of the spiritual ray which illumines it. He will not need to eliminate trifling defects, because he can let out so much soul as to drown and overpower them, or convert them into charms, as love is known to do. He has keen eyes to see a connection between the visible marks and the moral peculiarities of his subject.

Cromwell's wart is not without significance, because it is related to his knotty, gnarly, stubborn enthusiasm, made as he was of English oak, to be strong and enduring, and not to take the polish of a gem.

Here is the head of an Indian girl, by Brown. The brows are low, and have not the springing arch which distinguishes the Caucasian race, which reproduces the soaring arch of the sky, and, in the Madonnas of Raphael, is so expressive of elevation of character. The eyes are small and shut down under the level brow. The nose is flat, the lips are large, the cheek-bones high and prominent. Every peculiarity has been fearlessly and faithfully rendered. Yet this is a thoroughly ideal head. It depends for interest upon an expression of sweetness and dignity. It is full of the spirit of the wilderness. It has the tranquillity of woods and lonely lakes, and the freshness of the hemlock and the pine.

The artist loves always a fine organization, but in nature the powerful constitution is almost invariably accompanied by individual traits of corresponding strength. Hence it has been observed that the most beautiful, that is, the most charming and attractive faces, are seldom regular.

There is nothing in art more helpful, nothing which more nearly meets the demand we make upon the masters, than a good portrait of a great man. Look at the picture of Dante, engraved by Morghen. Observe the grandeur of the frame on which this face is moulded,—the great socket of the eye, the firm, square jaw, the strong, clear nose, too long, as the whole face is too long, for vulgar admiration. We notice more particularly these marks of native energy, because in the face itself we have indications rather of tenderness, and sensibility, and sorrow, than of rude force. The heart of Dante was not any fountain of tears, but a flame of imperishable fire, and this portrait is a record, not of his sufferings, though the traces of them are manifest enough, but of his fervency. On which of those majestic features would any man dare lay a hand to reduce them to a standard of proportions.

Here are five portraits of Goethe. If the face of the poet had been made of copper, a few hammer strokes would have bent it into such shape as we see in the first of my series. The process resembles that of straightening a nail. The artist seems to have thought that nature was a little extravagant, as indeed she was in the making of this giant. He forgets that her extravagance, rare enough, is precisely that which draws us to him. As the same prodigality has been indulged in the kindling and feeding of his interior fires, our moderator has thrown a wet blanket over them, and the result is—nothing.

The second portrait is hammered also on the surface, but partly redeemed by the firm, luxuriant curve of the lips, and the fire of the lion eyes.

The third is, as we are informed, painted from a bust by David, "modeled from memory and imagination." It looks like a picture of Æolus, in a gale of his own making. So extravagant is it in every line and form, the very hair being almost torn off the head by the fury of inspiration which ties the brow into knots, and, strangely enough, almost obliterates the great, majestic eyes, of which we have heard and read so much.

The fourth is a frontispiece to Bohn's edition of the autobiography. Here is no prettiness, but a homely copying of every feature,—the great nose, the wide mouth, the double chin, are unredeemed by any expression of the character of the poet. Here is an easy and elderly gentleman, of rather coarse organization, a little heavy and dull, with the order of a nobleman, and the smile of a privy counsellor.

Once more we look at an engraving by Semmler, from the portrait by Vogel. It was taken in 1824, and represents the poet at the age of seventy-three. No detail of individual form is omitted or softened. Age has impaired the fullness and freedom of the mouth that was so mobile and expressive; but here is that commanding expectation, seated in the eyes, which makes the face a morning and not an evening light. Here is that extraordinary generous seeking which prolongs the youth of genius to immortality; here is the tranquillity and sincerity of one who sees before and after, and walks with firm footsteps in a chosen path.

It is easy to see, from all these pictures, that the face of Goethe was not fashioned like that of the Apollo. Now read any description—there are many—of the effect of his personal presence, and you have a sufficient illustration of the idealism which delights both in universal and individual character.

B. B.

Correction.—In the last paragraph but one of the letter on Music, for "colored engraving" read "colorless engraving."

THE EDINBURGH REVIEW AND MRS. STOWE.

Most of the readers of *The Independent* will have no need to be informed, that there is an article in the October number of the Edinburgh *Review*, entitled "The Political Crisis in the United States." The fact has been announced, with much more than a fitting manifestation of feeling, in the United States Senate. It would be laughable, if the subject were not much too tragic for laughter, to witness the excessive sensitiveness of some men in high places, whenever a beam of light is thrown upon that darkest of American questions, Negro Slavery. A *Review* article, published on the other side of the Atlantic, so disturbs the nerves of grave and venerable Senators, while sitting in solemn deliberation on the affairs of the nation, that they must turn aside from matters of state to denounce it. An American citizen, I feel humbled at the fact, that an article in an English *Review* has power to raise a tempest in the United State Senate. Surely that august body, in its zeal for the domestic institution, has lost something of its dignity. English wits have at length acquired the same sort of power over this highest deliberative assembly of the freest nation on earth, that a group of frolicsome boys has over a nest of hornets; with this additional humiliating circumstance, that while the hornets may sting the boys, our Senators have no chance of taking any like revenge on their foreign tormentors. English Reviewers have no disposition to cross the Atlantic to subject themselves to the discipline of Messrs. Brooks, Keitt & Co., and the rage of honorable Senators can only expend itself in words, which fly back into the faces of those who utter them, because resisted by the moral convictions of the human race. What shall the advocates of slavery do? The literature of the world is against their "peculiar institution," and there is no spot on earth, outside the fifteen slaveholding States of this free nation, where free speech and free printing, in relation to this subject, can be suppressed. It is certainly a hard case. The discipline of the bludgeon and the bowie-knife is certainly admirable, most effectual where it can be applied. But the civilized world, outside of these fifteen American states, is so stupid as not to discern its beauty and moral fitness, and so unreasonable as not to submit to it, nor even to recognize the authority of Judge Lynch. What can be done in such a case to protect the insulted honor of this patriarchal and missionary institution? I will venture to suggest to our Southern friends the expediency of keeping cool; for they will stand in need of all their wisdom in council.

But I have called the attention of the reader to this article for quite another purpose. It seems to me that its strictures on "Dred" are very indiscriminating and unfair. The writer says: "It is hardly fair to the Americans, that such singular personages as Nina and Tom Gordon in 'Dred,' should be allowed to pass as unchallenged representatives of Southern society." To me it seems surprising, that any man making any pretensions to fitness to criticise a work of fiction should ever have written such a sentence. Who ever thought of singling out one character from such a work, and regarding it as representing society as a whole. Tom Gordon was never intended as a representative of slaveholding society, but only as one of its developments. And he who has at all observed with impartiality the social effects of slavery, knows well enough that Tom Gordon, with all his sensuality, hard-hearted brutality, and terrible power over the ignorant and wretched white population around him, is one of the fruits of slavery. All men brought up under the influence of slavery are not such; nor are they so represented by Mrs. Stowe. Tom Gordon is one figure only in the group; by his side are the Clayton family, the amiable and impulsive Mr. John Gordon, and many others. Every social system results in the production of a wide diversity of character; and a work of fiction, if true to nature, will not represent society by any single figure, but by the whole group composing the plot, and taken in all their varied relations to each other. Southern religion, for example, in "Dred," is not represented by Aunt Nesbit alone, but by a group comprising not only her, but Clayton, and Nina, and Milly, and many others. Our Reviewer therefore, so far from making out a case against Mrs. Stowe, has only proved his own incompetency to the work he has undertaken. He has judged the work he proposed to criticise by a false standard. The same mistake was extensively committed by the ignorant and prejudiced in estimating "Uncle Tom's Cabin." Mrs. Stowe has been, in multitudes of instances, denounced with unsparing severity for exhibiting Simon Legree as a representative of slaveholders as a class.

But such a criticism only discloses the violence of the prejudice from which it proceeds. There is just as much propriety in regarding Mrs. Shelby or St. Clair as a representative of all slaveholders as Simon Legree. I imagine that even Senator Butler of South Carolina would be willing to admit that that representation would be a little too flattering.

Tom Gordon and Simon Legree are to be regarded as personating styles of character such as would be sure to occur under the influence of slavery; and regarded in this light, I challenge any man acquainted with slavery to deny they are truthful—that they render the delineation as a whole more conformable to nature than it would be without them. A writer for the Edinburgh Review, who has regarded them or either of them in any other light, has damaged his own pretensions almost beyond recovery. He should be advised to learn the art of criticism more perfectly, or abandon his profession. Such criticism, whether met in the dignified Quarterly, or in the general intercourse of society, is in the last degree unjust and illiberal.

We are only the more surprised that our Reviewer should have fallen into such an error, when we take into consideration the general ability of this article. All honor to the man who has exhibited so noble and truthful a view of the aggressions of American slavery. One finds it difficult to reconcile the power and breadth of view which characterize the article in general, with his narrowness and illiberality in dealing with Mrs. Stowe. He is said to be a son of South Carolina. If so I should suspect that Mrs. Stowe had encroached upon the domain of certain darling prejudices, which he imbibed from his early connexion with the system of involuntary servitude, and which have held undisturbed possession of his mind to this day.

As to the character of Nina, which is also criticized by the Reviewer as untrue, it is to be regarded in quite a different light from that of Tom Gordon or any other in the work, or I have failed to appreciate Mrs. Stowe. Perhaps it is to some extent a peculiarity of that gifted authoress, that in nearly every fiction which she produces, there is a character which personates nothing earthly—and the truthfulness of the story does not require that it should represent real life. It embodies a life more pure, more beautiful, more holy than anything real can be conceived to be. It is angelic—not human—of heaven, not of earth. It is an incarnation of such a spirit as one would hope to meet among the glorified in heaven. It is little affected by the corrupt systems by which ordinary character is moulded and often corrupted. It is too pure, too ethereal, to be soiled by any earthly contact.

Such is Eva in "Uncle Tom." Such is Nina in "Dred," at least in the maturity of her character. In the opening of the tale she is presented in all the loveliness, I should rather say the witchery, of maidenly impulse. The early death of parents, and the freedom of country life in the South, had removed restraint, wealth had given the means of gratification, and the external and formal culture of a fashionable boarding-school had given grace and elegance to her dress, her conversation, her manners. At this stage of the story the character is to be regarded as a sort of ground plane, upon which the author may delineate the Christian character in all its beauty and heavenly attractiveness. This Nina is, in the progress of the story, subjected to the influence of what our authoress considers to be Christian teaching, and to the discipline of divine providence. Nina the almost angelic is the result. The system of slavery has very little to do in forming her character, either in the first or the last stage. Southern society does indeed furnish some facilities for that free play of the impulses which mark the early manifestations of her character, and some peculiar discipline of virtue, whether in the dominant or the enslaved class. But Nina is not designed, as I read the story, to represent particularly either one or the other of these phases of Southern society, but the power of the Gospel in such a lovely and bewitching maiden as Nina. If under this aspect, the character of Nina is open to criticism, (and in my view to some extent it is,) then the criticism is legitimate. To criticise it under any other aspect, is to fail to appreciate it. Want of space forbids me to remark on the relation which the characters of Nina and Eva sustain to the development of the plots in which they respectively appear. It is to my mind very interesting and important.

One other topic requires a few words, before I dismiss our Reviewer. He not only charges Mrs. Stowe with having failed in delineating the influence of slavery on the slave-holder, but volunteers an apology for her, from the peculiar character of the religious society in which she has been trained and still lives.

He says: "It is one of the consequences of the extreme Puritanism which reigned so long supreme in New England, that the 'professing Christians,' as they are called, of the Northern cities, still form an Israel of their own, carefully distinguished from the rest of the world in the midst of which they live by manners, by habits, and even by a certain shibboleth of speech."

If this Reviewer were a foreigner, we could make allowance for such ignorance of New England society as this paragraph discloses, only advising him, before he publishes another article on American affairs, to visit his Transatlantic cousins. But as he is an American, he is entitled to no such allowance. The American who takes the paragraph, a part of which I have quoted, for a just representation of that liberally educated class in New England religious society, with which Mrs. Stowe has been familiar from her cradle, is liable to the suspicion of not having kept good company.

"Not to know me argues yourselves unknown."

To talk of the "patois" of Connecticut in connection with Mrs. Stowe, or with the religious society which has the honor of having produced her, is quite contemptible. The writer seems not to be aware that she has shown a power truly surprising of maintaining the dialogue with equal facility, whether in the purest English, or in the dialect of country life in New England; of the plantation Negro, or of the Southern "slave-driver."

As to Mrs. Stowe's opportunity to know Southern character, the Reviewer seems to forget, that nearly every college in New England furnishes its group of young men from the "fastest families" of the South, and that every watering-place in all the North swarms with Southern travelers and pleasure-seekers. Perhaps the Reviewer imagines there is something quite incredible in the supposition that a "professing Christian" like Mrs. Stowe has visited Saratoga, or even Newport. If so, he only reveals his ignorance. The young men of the slaveholding South, "of the rank of the Gordons," have been only too well known in New England, from the earliest recollections of one who has seen more than fifty winters; and multitudes of my readers can testify that they have known not a few of them who might have sat for the portrait of Tom Gordon.

As for that distinction between "professing Christians" and the "world's people" at which the Reviewer sneers, I deny that it exists in any offensive or injurious form whatever, even in "Connecticut." The church is indeed regarded as a society of religious people, bound by covenant to live according to the precepts of the Gospel. And so God grant it always may be regarded, however sneered at! I pray the saturnalia of the times of Charles II. may never be witnessed in New England, and that a connection with a Christian church may ever be regarded as requiring exemplary purity of life, and a separation from those levities and "frivolities" which the fashionable world calls "brilliant." Southern people of the "rank of the Gordons" visiting the Northern states may still associate with the more brilliant and more fashionable, rather than with the graver and more pious portion of the Northern community; but if so, Southern visitors will thereby be much greater losers than Northern Christians. The structure of Northern society is not so exclusive, that such visitors can frequent Northern seats of learning and Northern places of summer resort, without being subjected to the searching scrutiny of the Christian moralist and dramatist. New England religious people are not too Puritanical to observe them, nor too much corrupted by the "patois" of Connecticut to report what they observe in works of world-wide celebrity.

As to Southern people visiting the Northern states, seeking "the more brilliant portion of the Northern community," if they can find something in the fashionable circles of "New York and Newport" more brilliant than Mrs. Stowe herself, they will make a discovery better worth reporting to the world than the beauties of "slave society." Those who know her well will assure them, that in her girlhood, when as unconscious of genius as an infant in its cradle, her conversation could hardly be so appropriately likened to anything else on earth as to one who should be in the habit of sowing diamonds broad-cast, in the drawing-rooms of his friends, for the entertainment of their company.

I cannot forbear suggesting to our Reviewer, in taking my leave of him, whether there is not a "patois" of the New York and Newport fashionables; and whether there may not, after all, be more mental enlargement, more sympathy with universal humanity, and more true brilliancy of soul, out of that circle than in it.

J. M. S.

SINGING AND PREACHING.

BY A SINGER AND PREACHER.

No. III.

In two previous articles I have showed the existence of two sorts of church-music, differing in object, in method, in material, in style, and in nature. It will be easy to show in the present article that a very great proportion of the disputes and troubles about church-music which infest our American churches, arise from the prevalent confusion of these two sorts of singing. What these disputes are, almost every choir-leader knows to his sorrow; but it may be well to sketch one by way of specimen.

The organist and conductor of music in X Church is a Christian man and a conscientious musician, who has formed a select choir out of the best materials he can find in the congregation, and is striving, to the best of his knowledge and ability, to make the musical exercises of the Sabbath good, appropriate, and edifying to the congregation. But Deacon Goodman (excellent man—everybody loves him, and a great many more sympathize with him in his notions of singing than the organist has any idea of)—Deacon Goodman feels grieved at the course which the singing takes, and, unlike some other deacons, he goes first to his brother the organist to talk the matter over with him in a friendly way, instead of going through the parish to complain to everybody else.

The Deacon's first request is, that the organist would use more of the *good old tunes*, such as the people know. To which the organist answers, that he has no objection to sing old tunes now and then; but that it is impossible to keep up any interest in the music unless the choir are allowed to introduce new tunes, and here it is a little hard for the Deacon to say that he is not right.

"But at least," says Deacon Goodman, "you might take something *simple* that the people can learn to join in, instead of these new-fangled tunes that nobody can sing. I think they are *operatic*." This last remark is given with great emphasis, although the Deacon, bless his heart! never went to an opera in his life, nor even to a concert except twice to an Old Folks' Concert, and once to hear the Hutchinsons.

But the organist cannot be convinced that if the choir can sing these pieces, and sing them *well*, they should be disused because the audience cannot sing them too. He acknowledges that he is not anxious to have persons in the congregation sing. He says (with Mr. N. D. Gould, in the introduction to *National Church Harmony*), that such singing is "no help to a choir." Indeed, how can it help them when they have spent all Saturday evening in practicing the hymns and tunes that they might perform them with correct execution and careful "expression," to have a dozen or twenty other voices putting in and just destroying all the effect they had intended!

Here Deacon Goodman grows indignant, and it is very well if he doesn't use some violent expression. This saying that the congregation are not to sing if they want to, is *rather* more than he can stand. Isn't singing worship, he'd like to know; and are you going to exclude any one from joining in worship? As for all this talk about "*expression*," he think with the introduction to the *Connecticut Psalms and Hymns*, that if singers will only try to "understand and feel what they sing, and not attempt anything great in the way of expression," it will be much more in accordance with the spirit of worship.

But the organist has the Deacon at a disadvantage. "Perhaps you will acknowledge that Rev. Dr. Worcester, editor of *Watts's and Select Hymns*, knew something about what was proper in worship, and don't he say that singing without 'expression' is as bad as a sermon that is just droned through without any regard to elocution; and doesn't the preface to *Church Psalmody* say very nearly the same thing? If you don't want expression in the singing, why do you have your hymn-books marked up with all manner of hieroglyphics? If these effects are to be secured, it must be done by the choir alone; for if the congregation undertake it, without culture and constant practice, they make the whole thing ridiculous. Now, Deacon, you are a liberal man, and if you really want to do something to improve the singing, I'll tell you what can be done. I haven't a single reliable tenor voice in the choir, and I know a deserving young man who would be very glad to take music-lessons and qualify himself for doing this service to the church, if anybody would defray the expense of it. The fact is, a good choir cannot be sustained in a city without considerable expense, and if you would only—ah—hm"—

—"Not a cent, sir; not a cent! Singing is praying, and if people are not willing to praise God without being paid for it, they may as well stop; and I don't care what you say about your choir, I know our people love to sing in worship. They sing at the prayer-

be signing *forte* when the choir are *diminuendo al pianissimo*, nor to be singing *al tempo* when the choir *ritard in simo*, nor to be singing *al* "Shall melt away, and droop, and die."

It is also expected of them not to sing so loud as to distract the "silent worshipers" about from hearing the choir, and to have sense enough to stop whenever there comes a solo or duet.

Now, *is it* not evident that this arrangement will be *debasing to choir-singing?* It takes away all opportunity for real excellence, and all power over the feelings of the listener, inasmuch as it puts an embarrassing restraint upon the liberty of selection and the style of execution, and by raising a confused murmur of uncultivated and unpracticed voices, it effectually prevents the appropriate rendering of the hymn from making any impression upon those who listen.

On the other hand, will not this arrangement be fatal to any thing like real, hearty congregational singing? I know that this idea of singing by a choir with a subdued accompaniment from some of the congregation is the common idea which Americans have of congregational singing; and this idea can best be realized in just this way. The range of selection which the choir will inevitably take, and the effort after perfectly legitimate choir-effects, will be quite effectual to obviate any indecorous enthusiasm and unanimity on the part of the people.

3. Another result not unfrequently arrived at is *an attempt at congregational singing*. It is a prevalent idea that the first thing to be done in introducing such a reform, is to pick a quarrel with the choir; and a miff among the singers, ending with a desertion of the organ-loft, is looked upon as an illustrious instance of "making the wrath of man to praise God." Those persons whose co-operation was most essential to success having thus been alienated, and their many friends having been made very doubtful of the result, the experiment is finally commenced. It is inaugurated on Sunday morning with *St. Martin's, Mear* in triple time, and *Old Hundred*—slow. Perhaps the minister preaches a sermon from Psalm xlvii. 3, and the well-wishers to the movement do exert themselves faithfully. Deacon Goodman himself does wonders. But it is likely to be all in vain. There is a large and not very friendly audience of critics present, and although the minister and deacons insist that it is edifying (and so, perhaps it is), the doubtful ones *will* eye one another sideways, and the critical ones *will* make satirical remarks, and the wicked ones *will* even chuckle audibly sometimes, and the late members of the choir, with their friends, will be very apt to say, "I told you so."

There is a more excellent way of deciding this controversy, which, if you will allow me, I will present in another article. AMBROSE.

Religious Intelligence.

CONGREGATIONAL.

Ecclesiastical Correspondence.—At an adjourned meeting held in Boston February 3d, the Woburn Association (Mass.) accepted and adopted the following preamble and resolutions, being the report of a previously appointed committee, consisting of Rev. Messrs. Stearns, Marvin, and Hull:

Whereas, The General Association of the state has referred to the District Associations the question of the continuance of the correspondence with the two Presbyterian Assemblies, therefore

Resolved, That whatever grounds of complaint the Congregational churches of this country may have against the Presbyterian organizations, for their manner of seeking to promote their denominational interests, we are not yet prepared to recommend a discontinuance of the correspondence on these grounds, as upon any difference between us of a merely denominational character.

Resolved, That we find, however, the most painful evidence in the action of both Assemblies, in recent years, with regard to the great sin of slavery, that they seem disposed to take no efficient means for its removal from the church; and this, notwithstanding the greatly deepened and extended conviction in the public conscience of its enormity.

Resolved, That against such neglect of Christian duty, it were a treachery to the cause of Christ for other Christian bodies in correspondence with these not to remonstrate, and that with an earnestness and faithfulness proportionate to the magnitude of the iniquity.

Resolved, That while the right to such remonstrance is denied by both Assemblies, as it is by their resolutions of 1850, '51, and '56, it would be inconsistent with self-respect, and our duty, to continue the correspondence.

Forefather's Day.—We understand that the "Sons of New England" in San Francisco, California, celebrated in an appropriate manner the anniversary of the Landing of the Pilgrims.

North Cambridge, Mass.—A number of the residents of North Cambridge, and that part of Somerville near Porter's Station, are about forming an Orthodox Congregational society. It is proposed to erect a new chapel on North avenue, near Potter's. The society will be called the Holmes Congregational Society, out of respect for the memory of Rev. Dr. Abiel Holmes, who for forty years ministered to a society in Cambridge.

Pastoral Colleague.—We learn that Rev. Jacob M. Manning, of Medford, Mass., has accepted a call to become the colleague of Dr. Blagden, of the old South church, Boston.

Cabinet of Amherst College.—Through the liberality of several friends of science, Professor Hitchcock has succeeded in purchasing of Roswell Field, Esq., of Turner's Falls, for $600, his collection of fossil footprints, and it has been added to the new Ichnological cabinet of Amherst college. Some of the pieces are very heavy, weighing almost a ton. They made five cart-loads for a two-horse team.

First Congregational Church, San Francisco.—The pastor, Rev. E. S. Lacy, in an anniversary sermon, preached on Sabbath last, stated the following facts in regard to this church. They are evidence of a prosperity most encouraging.

During the past year there have been sixty-three persons received into the church; forty-six by letter, and seventeen by profession of their faith. Two have been granted letters to other churches, two have been suspended, and two have gone to join the great assembly above. The actual membership of the church is now about 170. There are about 145 residing in the city; 25 are, it may be, temporarily, in other places, but have not removed their connection. The Sabbath School has averaged, during the last month, 266 scholars and teachers; in the same month of the previous year its average was 179, being an increase of 87. Two of this number have been taken to that world where there is no sorrow nor crying, and where God wipes all tears from all eyes. During the year the pastor has baptized sixteen children and two adult persons, making eighteen. He has also attended eighteen funerals, and united twenty-six couples in the covenant of marriage. The membership of the church has increased, during the year, over one-half. Such prosperity it is grateful to be able to record.—*The Pacific.*

Moody.—Rev. Howard Moody, pastor of the Congregational church in Canterbury, presented a request, last Sabbath, for a mutual council to dissolve his relation to the church. A long discussion issued, the results of which we have not learned.

Affliction with Festivity.—We learn from the *Nashua Telegraph* that a large party went up from Nashua to South Merrimack last Thursday, to hold a complimentary levee at the house of Rev. Daniel Sawyer, the worthy Congregational minister of the latter place. The occasion was one of mutual gratification. A sad event occurred on the same day, mingling affliction with its joys; it was the death of a daughter of Mr. Sawyer, who was his only child, and a young lady of promise. Truly the house of "feasting" and of "mourning" were in this case combined.—*Congregational Journal.*

Installation at Stratford, Conn.—On Wednesday, the 11th inst., Rev. J. R. Page, late of Perry, N. Y., was installed pastor of the Congregational church at Stratford, Conn. The services were as follows:

Invocation and reading of Scriptures, by Rev. L. F. Shepherd, of Monroe; opening prayer, by Rev. S. G. Coe, of Danbury; sermon, by Rev. A. D. Smith, D.D., of New York; installing prayer, by Rev. D. L. Ogden, of New Haven; charge to the pastor, by Rev. C. H. A. Buckley, of West Winsted; address to the church, by Rev. J. H. Towne, of Bridgeport; right hand of fellowship, by Rev. Mr. Moore, of Newtown; concluding prayer, by Rev. W. B. Curtis, of Huntington; benediction, by the pastor.

Mr. Page, after a long and successful pastorate in Western New York, commences his labors in Connecticut under the most encouraging auspices. The large and intelligent church at Stratford will dully appreciate the soundness, ability, and zeal of their new pastor; and we believe he will not labor in vain. E.

Waukesha, Wis.—The Rev. W. F. Clarke, late pastor of the Congregational church of London, Canada, and formerly editor of the *Canadian Independent*, has accepted an invitation from the First Congregational church of Waukesha, Wisconsin, to minister to it, for one year. Friends and correspondents will please notice, and address him accordingly.

Dedication.—The new Congregational meeting-house in South Brookfield was dedicated on Wednesday, February 4th. Sermon by the pastor, Rev. J. K. Bragg, from Revelation xxi. 22. The sermon was an appropriate exposition of "the place in human wants which the earthly temple occupies, as *preparatory* to man's entrance into the heavenly city, wherein there is no need of a temple made with hands."—*Congregationalist.*

Lisbon, Ct.—The church and society in Lisbon, Ct., that, for 51 years, were under the pastoral care of the late Rev. Levi Nelson, have extended a unanimous call to Rev. David Breed, Jr., late of Chester, Mass., to become their pastor. He has signified his acceptance of the same. It is expected that the installation will take place on Tuesday, Feb. 17th.

Bangor.—Two donations, of $560 each, were recently made to the Theological Seminary in Bangor, Me. The donors were in both instances ladies.

New Buffalo, Michigan.—A correspondent, writing from this place, says:—"There is a small Congregational church here with a small house of worship, but no pastor. They intend making efforts to revive their meetings in the spring. Whether they will be able to sustain a meeting, remains to be seen. A Methodist church has a meeting generally once each Sabbath. The railroads run their freight trains on the Sabbath, and many of the people, especially the Dutch, work on the Sabbath, as on other days. Surely here is a field for labor. Who will here stand in the breach, and lift up a standard for Zion?"

New Bedford.—An encouraging work of grace has been in progress for several months, under ordinary means, in the North Congregational church, New Bedford. Some thirty instances of much hopefulness are numbered, and fifteen additions by profession of faith at the last communion season. Other churches have been more or less revived, with happy individual results.—*Congregationalist.*

PRESBYTERIAN.

Dr. Brainerd.—Dr. Brainerd commemorated the Twentieth Anniversary of his entrance upon the pastoral care of the Old Pine street Presbyterian church, in Philadelphia, on Sunday, Feb. 1st., by a sermon, from which we give the following extracts:

"In the twenty past years we have received to the communion of this church 781 persons, an average of thirty-nine a year.

"There is much to touch my heart and yours in a review of twenty years. I have seen probably one-half of the heads of families here at the bridal altar. Five in one family; four in another; three in several others

I have united in marriage. I have officiated at 540 weddings, and have often sat at your table 'in wedded love's first home.' I have witnessed the entire development of the youth here, from the Baptismal hour, until I now see some settled in life, and some members of the church of God. I have baptised here 750 persons.

"We have had other scenes. I have attended here 724 funerals. Could these departed start to life and return, they would almost fill this house. With one circle here I have gone seven times to the grave; with another six; and with several five times; and scarcely a family is there in this church whose house I have not seen shaded by death.

"The twenty years past has been fruitful in changes in the church. Rev. Mr. Winchester was in Spruce street; Judson, in German street; Eustace, in Cedar street; Dr. Cuyler, in Seventh street; Patterson, in Buttonwood street; Mines, in Coates street; they are all dead, and most of these churches have had several pastors. Dr. Boardman and Mr. Barnes are, in the city proper, the only pastors of the Presbyterian denomination who were in their places when I came here. Time, which has cut down my brethren in the ministry, carried so many of my people to the grave, and wrought such results in our city, land, and world, has, of course, not left your pastor untouched. The twenty years past have taken the meridian of my manhood. The evening of life with me is coming on."

Monument to David Rice.—Rev. David Rice was one of the first, if not the very first, Presbyterian ministers in Kentucky. He commenced his labors when it was a wilderness, inhabited chiefly by Indians. For many years he labored with great fidelity in different parts of the state. His remains are about to be removed to Louisville, Ky., and a monument erected.

Installation.—On Wednesday, the 4th inst., Rev. Daniel Russel was installed by the Presbytery of Genesee, over the First Presbyterian church of Pike, N. Y. Rev. Dr. Cox preached the sermon.

Ministers Deceased.—The Rev. Samuel Hume Smith, pastor of the churches of Hopewell Centre and Stewartstown, Presbytery of Donegal, departed this life on the 4th inst., at his residence in York county, Pennsylvania, in the forty-first year of his age, and the thirteenth of his ministry. His disease was paralysis; he was ill not quite two months.

The Rev. John Howe, Boonville, Missouri, died on the 21st of December, at the advanced age of eighty-eight years. He was a native of South Carolina, but had spent most of his life in the West.

Lack of Patronage.—The *Due West Telescope* announces that its subscription list, although larger than it has ever been, is not such as to justify the continuance of the paper longer than the present year.

Debt Paid.—Rev. R. S. Hitchcock, pastor of the Fifth Presbyterian church, Baltimore, recently stated to his people that the heavy debt which had been an incubus on them since the erection of the building in 1835, had been, since the last Sabbath, by the voluntary contribution of the members, entirely paid.

Bellefontaine, O.—We learn that a powerful revival is in progress at Bellefontaine, O.; sixty persons had united with the church, and some twenty-five more were awaiting the next communion.—*Presbyterian Banner.*

BAPTIST.

Revivals in New Jersey.—A correspondent in New Jersey informs us of several interesting revivals in that State. The Woodstown church have received by baptism about twenty, recently converted; the Somerville church some twelve or fifteen; the Piscataway church about thirty; the New Market church a small number, principally from the Sunday school; the New Brunswick church several; the North church, Newark, some ten or twelve, and the First and South churches, Newark, about the same number. A good state of feeling is reported as existing in several other congregations, and generally throughout the state the Redeemer's cause absorbs more of the attention of God's people, and gives indications of increased prosperity.—*Watchman and Reflector.*

Church-Edifice Damaged.—In one of the late storms, the Baptist church in Somerville, N. J., was sadly if not irrecoverably damaged. The gable wall was driven in, and precipitated through the ceiling, and a large part of the roof was carried away and dashed upon a neighboring dwelling.

A Successful Sunday School.—A correspondent of the *Watchman and Reflector* relates the following, having reference to the Sunday school of the Baptist church in Friendship street, Providence, R. I:

"At the beginning of 1856, a reward was offered to each scholar, who should commit to memory and recite 500 verses, in consecutive portions, (not selecting the easy verses,) and a smaller one to those in the infant department who should commit and recite 250. The result has been gratifying. The whole number of verses thus recited was over 25,000; 16,500 of which were by the girls, and 1,554 by the little folks in the infant department. There were eight who recited 500 and over, and five who recited 250 and over.

"The same system has been adopted for the ensuing year, on an extended plan, embracing those who may recite a *thousand* verses.

"According to the latest published report, the whole number of the school is 289, exceeded only by one of the Baptists in the city. The average attendance is 164, embracing twenty-two teachers."

METHODIST.

Grass Valley, Cal.—The Congregational church of Grass Valley, Cal., has recently been relieved of a debt of $1,250, incurred principally for recent repairs. The pastors of the Methodist churches generously omitted their services on the evening when the attempt was made to raise it. The whole amount was subscribed on the spot, and mostly by responsible men.—*The Pacific.*

Church Building Burned.—The Tabernacle Methodist church in Eleventh street, Philadelphia, was recently destroyed by fire, and several persons were seriously injured by falling walls, &c. The loss is estimated at $13,000, there being an insurance of about $6,000.

Bishop Reynolds.—From the *Canada Christian Advocate* of January 28, we gather the following particulars about this late Bishop of the M. E. church in Canada: He was born in Chapekill, New York, 1786. He was converted in Canada when about seventeen years of age, under the instructions of Rev. Dr. Bangs, then a missionary in that country. Since that time he has been an eminently faithful and successful preacher, though for nearly twenty years he was not engaged in the regular work, having been disabled by ill health. During this time he accumulated a respectable property, which he has used liberally for the promotion of the cause of God. His death was eminently peaceful and triumphant.

UNITARIAN.

Half-Century Sermon.—Rev. Charles Wellington, D.D., senoir pastor of the First Congregational church and society, (Unitarian,) in Templeton, Mass., will complete fifty years of his ministry in that town on the 25th of the present month. Arrangements were made by the people to celebrate the anniversary on that day, and to invite the attendance of friends and his former parishioners from abroad. A discourse was expected from Dr Wellington. But we are desired to state that on account of his present illness, (though now convalescing,) it has become necessary to postpone the celebration, to be held, Providence permitting, at a more favorable season, of which time due notice will be given.—*Inquirer.*

O'Daniels.—Rev. D. C. O'Daniels has removed from Ilion, N. Y., to Westminster, Mass.

Rev. W. H. Channing.—The *European Times*, Liverpool, has the following paragraph in reference to this well known preacher:

"The Rev. W. H. Channing, minister of Renshaw street Unitarian chapel, has received an influential call to become the minister of a new independent church at Washington, so that his pre-eminent ability and zeal may again have scope in his native land, in the life and death struggle between slavery and freedom. Having accepted this offer, his resignation was laid before the congregation on Sunday last, at the annual meeting, after morning service. His term will expire in August next, and he purposes being with his friends at Washington in October."

GERMAN REFORMED.

Death of a Minister.—Rev. R. A. Fisher died at his residence in Millersburg, Dauphin county, Pa., on Tuesday, the 27th of January, after a protracted illness. He was buried at Nothumberland on the following Friday.—*German Reformed Messenger.*

Ordination and Installation.—We learn from the *Western Missionary*, that Mr. William McCaughy, a licentiate of the Sandusky Classis, and late a student of the Theological Seminary at Tiffin, was recently ordained and installed pastor of the Navarre charge, by a committee of the Sandusky Classis. The sermon was preached by the Rev. L. A. Brunner, who presided and propounded the constitutional questions to the candidate. The charge to the pastor was delivered by the Rev. S. B. Leiter.

Domestic Missions, Pittsburg, Pa.—The Rev. G. B. Russell has labored here about three years with remarkable success. When he came to that city, the German Reformed church was scarcely known there. The members of our church in the city despaired of ever enjoying the privilege to worship in the church of their fathers in that place. There is at present every prospect that a flourishing self-supporting congregation will exist there before many years expire.—*German Reformed Messenger.*

Indianapolis, Ind.—This mission church was properly organized five years ago by Rev. G. Long, with six members, without having a church edifice of their own. At present it possesses a neat church which will soon be paid for.

Conyngham, Pa.—In this region of country labors the Rev. J. B. Poerner with success. He has ten congregations, or preaching places. He preaches as often as three or four times a day.

Toledo, Ohio.—The missionary, Rev. H. Eschmeier, reports that when he entered this field a year ago, the congregation numbered only ten families, and twenty communicants. At present the congregation numbers ninety members.

MISCELLANEOUS.

Charity and Spanish Coins. The *Taunton* (Mass.) *Gazette*, says: "At one of the churches in this county, when an annual charitable collection was taken up on the last Sabbath, the amount contributed nominally exceeded the usual sum, but was almost entirely in the depreciated foreign coins! This is charity with a discount."

Cambridge Divinity School.—President Walker, in his Report of the state of Harvard College, says: "A movement is on foot, which will probably be successful, to meet the pressing need of additional instruction in the Divinity school, so often mentioned in former reports, and in the meantime an important accession has been made to the Theological library, by the purchase of the library of the late Professor Lucke, of Gottingen, comprising over 4,000 volumes. The whole expense has been defrayed by subscriptions—$1,200, the original cost of the library, having been given by Col. Benjamin Loring."

Death of President Humphrey.—We are grieved to learn that this valuable and worthy Christian scholar has been removed from his earthly labors. Hector Humphrey was born at Canton, Conn., of Congregational parents, June 8th, 1797—was graduated at Yale, 1818. He was ordained Deacon by Bp. Brownell in 1824, and Priest in 1825. Soon after his ordination to the Diaconate, he was appointed Professor of Ancient Languages in Washington (now Trinity) College, where he remained until 1831, when he was appointed President of St. John's College, Annapolis, Md., over which he presided with good success until his death, Jan. 24th, 1857.—*Calendar.*

FOREIGN RELIGIOUS INTELLIGENCE.

Prepared Expressly for The Independent.

The late Archbishop of Paris.—By the assassination of Archbishop Sibour, of Paris, the Roman clergy has lost one of its most talented and active members. His labors have made a mark on the history of the Roman Church in France. Keeping himself always aloof from the fanaticism of the new ultramontane school, he seems to have devoted all his energy to the removal of various practical abuses. In particular, his name will be prominently associated with the development of ecclesiastical administration, with the promotion of theological science, and the extension of charitable institutions. When Bishop of Digne, he wrote on the "Administration of Dioceses," the best work which the Roman Catholic literature has produced. As Archbishop of Paris, he had an opportunity of applying the fruits of his thorough studies to one of the most important dioceses of the Roman Church, and surpassed, in re-organizing his diocese, so far the common standard of his Church, as to attract even the admiration of the whole French secular press. He was one of the few French bishops who valued theological science. The "Ecole des Carmes," an ecclesiastical institution of Paris where professors for Catholic seminaries and colleges are educated, made great progress under his administration. The same was the case with the theological faculty of the University of Paris, the formerly so celebrated Sorbonne. If he was not able, in consequence of the exceeding scarcity of theological scholars among the French clergy, to restore to it its former lustre, he saw at least the number of students increase during two years (1854 and 1855) from 600 to 800, and 225 applications made for the receiving of theological degrees, and could thus flatter himself with the hope of having contributed a mite to a revival of ecclesiastical studies in Catholic France. Still more he has done for extending and multiplying the charitable institutions of his archdiocese; and at the time of his death, he was occupied with the idea of founding a new hospital for convalescents, to which he intended to devote his whole income as French senator. Even when Archbishop of Paris, he did not conceal his personal predilection for a milder system of Roman Catholicism, and found himself repeatedly in opposition to the views of the Pope—but, lacking the energy of resistance, he offered but a faint resistance when Rome demanded obedience. He censured the *Univers* for some of its most shocking assertions, and was compelled to retract; he opposed the proclamation of the new Popish dogma of the Immaculate Conception, and was compelled to eulogize it in a long pastoral; he preferred the liturgical books of the Gallican Church to those used in Rome, and was compelled to supplant the former by the latter; he was known as a political friend of General Cavaignac and of a republican form of government, and was compelled to invoke, in his capacity as archbishop of the capital, the divine blessing upon the continuance of the dynasty of the imperial usurper. It needs not much observation to find out, that while the intrusive school of the *Univers*, backed by the authority of the Pope, controls apparently the government of the French Church, the partial conquests of Romanism are almost entirely due to characters like Archbishop Sibour of Paris.

The Law-suit of the Univers.—In a previous article of *The Independent*, we gave an account of the deep sensation produced in France by a pamphlet on the tendencies of the *Univers*, and of the law-suit instituted by that journal against the editor of the pamphlet. The interference of nearly twenty French bishops, and the Papal Nuncio, and the wish of the Pope himself, were not sufficient to induce the parties to settle the difficulty amicably. Consequently, the suit took its beginning at the time appointed, and the anonymous author of the pamphlet made himself known; it was Abbé Cognat, a former editor of the *Ami de la Religion*, the organ of the Archbishop of Paris. Other circumstances increased the importance of the case. The bishops were no longer exclusively on the part of the *Univers*, but the Bishop of Chartres expressed his sympathy with the other party, and blamed those of his colleagues who had publicly intervened in favor of the *Univers*. A number of other spicy pamphlets appeared *pro* and *con*, and it had the appearance as if all the talent of the Catholic party was grouped on the one, and all the fanaticism on the other side. The *Univers* offered to desist from the suit if the author of the pamphlet would consent to suppress it. This, however, was declined by Abbé Cognat, who expressed it as his conviction that the doctrines of the *Univers* were one of the greatest dangers to which the Roman church was at present exposed. It was, therefore, the universal belief that the party of the *Univers* was at the eve of a signal defeat, when, unexpectedly, the murder of the Archbishop of Paris saved it from the imminent danger. The provisional administrators of the archdiocese demanded of Abbé Cognat, in virtue of the ecclesiastical obedience due to his superiors, to accept the terms of the *Univers*, with which demand he complied. Thus the decision of the controversy has again been postponed, but the irritation, which continues unabated on both sides, will soon bring it up again. The bitterness of language used by both parties is as great as if it were a contest against Protestants. Thus Count Montalembert lately called the editor of the *Univers* a liar, and the latter rejoined that the assertions of the Count were untruths.

Spirit of Roman Catholic Literature.—In the preceding obituary notice of the Archbishop of Paris, we alluded to the pitiful state of Roman Catholic literature in France. A few items will serve to shed some light on its present condition. Glancing over the list of recently published French books, we find among the works of Catholic authors at least one-half to be lives or legends of saints, or prayer-books devoted to the particular worship of the Virgin Mary. Among the lives of the saints a large number are merely reprints of the productions of former centuries, which abound in the most fabulous and absurd miracles. They are considered as written with greater unction than the more critical works of the last centuries, and therefore recommended as superior by the ultra-catholic press. Thus a standard work of this class of literature, the "Lives of the Saints," by Father Ribadeneira, a Jesuit of the sixteenth century, was lately republished by a friend of the *Univers*, which paper expressed the wish to see this work again become so popular as it was formerly, and to find a copy of it in every household and every school. The "Correspondent," the learned bi-monthly review of Montalembert, Father Lacordaire, and other Catholic scholars, takes opportunity from the mentioned book to give us the views of the more sober portion of the Roman church on the prevailing spirit of the recent ecclesiastical toleration. "Do you intend," it ask the friends of the *Univers*, "to abuse now piety as you have abused science? Shall all the great works of our church in the seventeenth century, the labors of Petavius, Mabillon, Bollaud, and Papebroch be entirely ignored, in order to lead us back to Ribadeneira, who died in 1611?" These warnings, however, prove entirely unable to stop the retrograde movement in the modern literature of the Roman church, which seems even to boast of being at variance with public opinion, with civilization, with science. In no point this is more apparent as in the new doctrines concerning the Virgin Mary. The *Univers*, in its number of Oct. 14th, asserts that Mary is the mother of Christians *by the same title* by which God is their father. It is of very frequent occurrence to see the various parts of the Lord's prayer applied to Mary; as, *ex. gr.* Mary, thy kingdom come; Mary, thy will be done on earth as it is done in heaven. But the very eccentricity of such aberrations prepares in all quarters a powerful reaction which cannot fail to promote effectually the spreading of Protestantism.

Protestantism—Persecution.—Several new cases of persecution against Protestants have recently been reported. At Huismes, in the Department of Indre and Loire, an evangelical chapel has been shut by order of the Prefect, after it had been in use for ten years. The protest of M. Fuzier, President of the Consistory of Orleans, was of no avail. At Seigne, in the Department of Charente Infeireure, the Prefect refused to a small assembly of converts the permission of holding religious meetings. At Saint Maurice, in the Department of Yonne, the pastor was forbidden by the Mayor to bury a Protestant woman in the public cemetery, and when he, at length, received the permission, it was only on the condition to keep profound silence during the interment. At S. Bel, in the Department of the Rhone, forty-six Protestants were fined ten francs each, and their pastor three hundred francs, for having performed their religious services, notwithstanding the prohibition of the civil authority. Most of these and similar cases of which we have read, concern congregations which are in no connection with the two Protestant state churches. The latter received under the reign of Louis Napoleon the right to organize congregations in every locality of France, and we do not know whether they have in any way suffered from the recents acts of persecution. With regard to those congregations which refuse to subject themselves to the government, the policy of the present Emperor has always been to grant them full liberty of conscience, without subjecting them to any civil or political disqualification for the fact of this opinion, and, likewise, full liberty of domestic worship, but to make the authorization of public worship dependent upon the local and provincial magistrates. Thus Protestants are treated very differently in the various provinces. But, unfortunately, the influence of the Bishops on the provincial magistrates seems to be considerably increasing, and almost always used for curtailing the rights of Protestants.

Baptist Movements in the Reformed Church.—We learn from a recent correspondence in a Protestant paper in Paris, that several pastors of the Reformed State Church of France have adopted Baptist principles but intend to remain in the State Church. They declare it as their belief, that "Pedo-baptism is not only anti-Scriptural, but anti-Christian, yea, the negation of Christianity," but they consent to administer the rite to children, while striving to lead the parents gradually "to an acknowledgment of the truth." They justify this attitude by an appeal to the example of Paul, "who permitted Timothy to be circumcised, although he disapproved circumcision, and who consented to purify himself in the Temple of Jerusalem, although he was an adversary of the Mosaic observances." Charged by some of their evangelical brethren with inconsistency for their staying in a church which recognizes Pedo-baptism as a constant and ancient usage, sanctioned by her discipline and confirmed by her liturgy, they refer the absence of any binding symbolical books in their church, causing the toleration of even a large Rationalistic party, which preaches undisturbed and openly anti-Christian doctrines, and which they think it their duty, in concert with evangelical brethren of other persuasions, to prevent from becoming the ruling party in the church. They declare, however, their readiness to secede whenever the National Church may resolve upon the adoption of a confession of faith and a discipline with obligatory force for all members of the church. Such a step, however, seems not to be desired at present by the evangelical party.

Literary Record.

Analytical Concordance.—"An Analytical Concordance to the Holy Scriptures." By John Eadie, D.D., LL.D. 8 vo., pp. 769. Boston: Gould & Lincoln.

Novel.—"Sea Spray, a Long Island Village." By Martha Wickham. 12mo, pp. 460. New York: Derby & Jackson.

Medical.—"Consumption." By Dr. W. W. Hall. 12mo, pp. 276. New York: Redfield.

Tuckerman.—"Essays Biographical and Critical; or Studies of Character." By Henry T. Tuckerman. 8 vo., pp. 475. Boston: Phillips, Sampson & Co.

Mahan.—"The Science of Logic; or an Analysis of the Laws of Thought." By Rev. Asa Mahan, author of "Intellectual Philosophy." 12mo, pp. 308. New York: A. S. Barnes & Co.

Robert Newton.—"Sermons on Ordinary and Special Occasions, by the late Rev. Robert Newton, D.D." Edited by Rev. D. W. Clark, D.D. Cincinnati: Sworm stedt & Poe. Dr. Newton was a distinguished preacher and platform orator among the Wesleyans in England. He is also widely known to American Christians, from a visit which he made to this country several years since.

Proverbs.—"Laws from Heaven for Life on Earth; Illustrations of the Book of Proverbs." By the Rev. William Arnot, author of "The Race for Riches." 12mo, pp. 430. London, Edinburgh, and New York: T. Nelson & Sons. Issued in handsome style

Killen.—"Our Friends in Heaven; or, the Mutual Recognition of the Redeemed in Glory Demonstrated." 18mo, pp. 276. By J. M. Killen, M.A. Cincinnati: Swormstedt & Poe. This is a reprint from the fourth Edinburgh edition.

Periodicals.

"The New Englander," Vol. XX., No. 1, for February, pp. 160, has five excellent articles.

1. The President's Message; pp. 38.
2. India, Ancient and Modern; pp. 22.
3. The Kantian Philosophy; pp. 40.
4. Slavery and the Bible; Slavery and the Church; Slavery and Infidelity; pp. 33.
5. The Sphere of the Pulpit; Notices of books, &c.; pp. 18.

The first article is a severe analysis and scorching rebuke of President Pierce's *last* message to Congress.

The second, a review of Dr. D. O. Allen's History of India, sketches the history of the Indian peninsula, the condition of its races, and the growth and consolidation of the British dominion, presenting some of the views which we might suppose to be taken by an enlightened Parsee. The principles and modes of acquisition are scrutinized partly in the way English writers describe our republican "annexation," closing with a proposal for "a new reciprocity treaty, that will allow for a free interchange of griefs and rebukes, as far as there is occasion for imports and exports." Our own desire would be for a mutual revival of the spirit of candor, whereby each party will judge its neighbor's policy by the rules on which it justifies its own. "The government of India now expends about half a million of dollars per annum for education"—among a hundred millions of people. The three millions of people in the state of New York expended in the year 1855 more than twice that amount for teachers' wages alone of free-schools, and for all purposes of such schools, $3,544,587. There is an article in Blackwood's Magazine for December, pp. 636–660 of Scott's reprint, which gives recent and more favorable representations:

"On the 19th of July, 1854, there went forth from the Court of Directors the great Education Despatch, containing a scheme of education for all India—'far wider and more comprehensive,' says Lord Dalhousie, than any the local or the supreme governments could ever have ventured to suggest. It left nothing to be desired, if indeed it did not authorise and direct that more should be done than is within our present grasp.' The main features of this great plan are the establishment of vernacular schools throughout the districts, with government colleges of a higher grade, and a university in each of the three presidencies; while grants-in-aid to all educational institutions are sanctioned, subject to certain rules, and on condition of government inspection being at all times fully admitted."

We shall await with interest the details of this plan, its practical workings, and its general results, as a social experiment of vast importance. Other instructive statements will be found in the article in Blackwood, of the beneficent measures adopted under Earl Dalhousie's administration, for canals and immigration on the grandest scale, for improving rivers, for planting forests, for constructing great roads, railways, and telegraphs, and finally cheap postage, by which it may be that the blessings hereafter to be conferred upon the vast population will make the British rule to be remembered only with gratitude, when the methods of acquisition are known only as historical events of a distant and dark age. In regard to the rate of post age, (one *ana* per letter,) India excels Great Britain itself about as much as Great Britain excels our own republic.

"Rowland Hill has been quite eclipsed in India. In England a single letter is conveyed to any part of the British Isles (at the utmost a distance of 700 miles) for a penny. But in India a single letter is conveyed over distances immeasurably greater—from Peshawur, on the borders of Affghanistan, to the southernmost village of Cape Comorin, or from Debrooghur, in Upper Assam, to Kurrachee, at the mouth of the Indus, distances of two thousand miles, for three farthings." And "the Scotch recruit, whose regiment happens to be stationed on our farthest frontier at Peshawur, may write to his mother at John O'Groat's house, and may send his letter free to her for sixpence."

Much may be forgiven to a government which establishes and maintains a *good* system of cheap postage, and we still hope that the United States will not come last in this race.

Domestic Summary.

Decline of the Freshet.—The water in the Hudson was receding on Monday night and yesterday, and the present cold weather prevents the probability of a renewed rise at present. Much suffering has been relieved in Albany by committees of citizens appointed for that purpose. Very serious damage has also occurred on the Western rivers by the breaking up of the ice and rising of the water, and railroad travel and mail communication have been very much impeded.

Missouri Legislature.—The Senate on Tuesday passed, by 25 to 4, a Resolution declaring the emancipation of slaves in that state not only impracticable, but that any movement toward it is impolitic, unwise, and unjust, and that it should be discountenanced by the people. The House passed the Senate's Resolution against the emancipation of slaves by a vote of 107 to 9.

Mississippi.—A bill to prevent the abuse of slaves by their masters, has passed the Mississippi Legislature; also, one prohibiting negroes from preaching.

Massachusetts.—Levi Baker, of Yarmouth, whose vessel was seized under the search law of Virginia, has petitioned for an appropriation to enable him to test the constitutionality of said law.

Canada.—The customs revenue of Canada for the last fiscal year amounted to $4,363,000, which is an increase of $1,000,000 over the previous year. This increase has taken place under the new tariff, which abolished the 30 per cent. duty, and increased the specific duty on articles of luxury.

Turks Island.—We have Turks Island advices to the 17th ult. The *Royal Standard* of that date says: We regret to say that not a bushel of corn or a barrel of flour can be purchased here; indeed, provisions of every description, it might be said, are scarce.

Maine.—The Senate have passed to be engrossed to-day a bill to repeal the acts of last year, growing out of the removal of Judge Davis. The bill has been read twice in the House, and will be in its engrossment to-morrow.

Dangerous Despotism.—The language of the address of the state of New York in October, 1764, in regard to their relationship at the time, was, "that the supreme power lodged in a single person is less fearful than a constitution in which one part of the community hold the right for ever to * ** legislate for the other." "If the constitution," say they, "gives that power, then it is the most unequal constitution that ever existed; and no human foresight or contrivance can prevent its final consummation in the most intolerable oppression."

Successor to Mr. Brooks.—The Charleston *Evening News* gives a report that the friends of Ex-Governor James H. Hammond will run him for Congress in the District lately represented by Preston S. Brooks.

The New Minister.—The New York *Times* publishes the following extract from a private letter "from a distinguished member of the British Parliament," speaking of the new British minister to the United States: "I hope you will like Napier. He is clever and well-disposed—somewhat formal and (if I may make bold to say so) Bostonian in his manner, but his wife is very pretty and pleasant."

Newfoundland.—The Gloucester *Telegraph* says that Capt. Ayer, of the schooner Mary Hart, which arrived at that port on Monday, from Newfoundland, "reports very mild weather there during the month of January. Fish placed on the decks of the vessels, would remain there several days without freezing, and sometimes they would have to be salted to be preserved.

Election of a State Senator.—Governor King has issued his proclamation for the election of a Senator from the 15th District of this state in place of Hon. Zenas Clark, resigned from ill-health. The election will be held on the 5th of March.

L. I. Railroad.—We learn that a train on the Long Island railroad succeeded in getting through from Brooklyn to Greenport, on Thursday last, being the first communication by railroad with that place since the 22d December, 1856. Trains had previously run, however, to Mattatuck, a point within twelve miles of that place. A private letter, dated Feb. 7th, states that not a pound of flour could be bought in Greenport at that date.

Baptism.—Rev. Mr. Grimes baptized about thirty colored persons Sunday, in the Mystic River, foot of Lexington street, Charlestown.

N. Y. Supply Bill.—The General Supply bill, for 1856, was vetoed by Governor Clark last spring, and the Legislature adjourned. A new bill was passed last week, which has also been vetoed by Governor King, because of illegal appropriations for the benefit of members on committees therein. The House, by a very decisive vote, ayes 17, noes 65, sustained the veto, and so that bill is dead beyond the hope of a resurrection. The initiation was taken at once, however, for the enactment of a new measure. The Brooklyn Water bill finally passed.

Registering Letters.—We have a word to say about this abomination. Nine out of ten of our losses by mail, so far, have been registered letters, and in no one instance has one of them been traced up. Is the thing not evident? Rogues do not have to play the grab game. The P. M. General kindly points out to them which letters have money in them, and they are saved all trouble. We say unhesitatingly, do not register your letters.—*Godey's Lady Book.*

Dr. Boyle.—We learn by private letters from Washington, that among the friends of the late Preston S. Brooks there exists the greatest dissatisfaction concerning the treatment of that individual, and that it is universally believed he fell a victim to Dr. B.'s utter ignorance of his case. This feeling extends to South Carolina, and it is thought the medical gentleman will soon find it advisable to leave Washington and seek some other field of labor.—*Boston Telegraph.*

Veto of the Supply Bill of 1856.—Albany, Tuesday, Jan. 10.—There is now no doubt but that Governor King has vetoed the Supply of 1856. His message announcing the fact will probably be sent in to-morrow. It is probable that the Senate may put the bill through over the Governor's veto, but it

THE INDEPENDENT.

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The Independent.

NEW YORK, FEBRUARY 19, 1857.

THE DEPENDENCE OF THE CHRISTIAN ON THE HOLY SPIRIT, AND THE PERIL OF RESISTING HIM.

The presence of the Divine Spirit with the heart of the Christian, his presence with it and his active operation upon it, to enlighten and renew it, is a fact attested as well by the conscious experience of the believer as by the declarations of the Scripture. It is a fact which must be admitted in order to the solution of the admitted phenomena of Christian experience. It is a fact in which lies the only ground of confidence for the Christian, or of hope for his progress in knowledge and in grace.

So steady and swift, so mighty although so silent, is the current of that disposition to Indulgence which sways the soul, and bears the life upon its course,—that disposition which has been only deepened and widened by every successive year of experience, which has never been interrupted by any intelligent and effective resistance, which has grown with the growth, and strengthened with the strength, till it rules the usual conduct of men with a decisive control,—so mighty is this, so deep and steady, that we predict with absolute confidence, the Scriptures everywhere unhesitatingly assume, that no man will be converted to Christ, no man will be led to give up the gratification of his desire as the central and governing purpose of his Life, and to devote himself instead to the service of Christ, except as he is led to do so by the Spirit of God. He might do this, unquestionably. He has all the faculty for doing it before this Divine Agent has moved and impelled him that he ever has after. Intellect, conscience, free-will, affection,—they all are his, from the beginning. But he will not use this power for good. He will not, with intelligent and voluntary effort, abstract his thoughts from his present pursuits, and turn them to the ends and the interests which are heavenly. He will not hold clearly and constantly before his mind the great unseen and spiritual Realities. He *will* not devote himself to Duty, and to God. This consciousness tells us; observation declares it; and the Scriptures affirm it.

And even after conversion, the set of his mind is still, by nature, toward the world. In some of its thousand-fold forms of seduction, this grapples him to itself. The current which has been checked and interrupted, has not been altogether stayed in its course, and rolled back upon its fountain. The tendency of his mind still is to be absorbed in the Present and the Visible, and to put aside comparatively Unseen realities; to live as if this were his eternal home, and not merely the gateway to that; to make the opinions of men his oracle, and their customs his guide, instead of Christ's rule; to pour the richest affections of the heart on present, and often upon material objects, instead of the greater goods which are spiritual; to come to the discharge of Christian duty, rather as pressed to it by the urgency of obligation which cannot be evaded, than as sweetly attracted to it by love for its intrinsic beauty; to commune with God, through thought and prayer, in form more than in fact, because it is felt to be a duty, rather than because it is practically valued as a sublime and priceless privilege; and to look forward to the glory of Heaven itself, and to prepare to enter that, rather because he must go somewhere after death, and therefore desires to be taken into Heaven, than because he feels beaming upon his soul the full attraction of God's presence and home, and sees in the comparison the nothingness of the world, because he longs for the immortal and consummate holiness, the perfect knowledge, the intelligent and pure communion with the Divine Being, which shall be the elements of the heavenly state.

This is the tendency of the heart of the believer. So strong and steady, although so noiseless, is the current of its depravity, that even after conversion it still feels and shows this. Left to itself, when the immediate pressure of the truth has passed from it, when the Immensity of the Future is no longer lifted in almost visible presence before it, when God's requirement and Christ's salvation no longer search its inmost depths with their appealing and mighty voices of warning and of promise—left to itself, its very conversion would be reversed! Its firmest resolution would yield again to the pressure from within, and to the temptation from without. It would be wedded to to the world again as firmly as before. It would find all its pleasure in present things, as really as when it knew or thought of nothing higher. The Future and the Invisible would shed less, and still less, their light upon it. It would fear God less as a Sovereign, love him less as a Father, revere and tremble before Him less as the coming Judge. It would have less and less communion with the Savior; and gradually the world would draw unto itself, as fully as before, its effort and its hope! Whatever it has then, even after conversion, of really high, heroic purpose, of self-devotion, and of Christian obedience; whatever glory from the Infinite comes shining upon its path; whatever quickening motions of love it feels for Christ and God, for Angels, for the Redeemed; whatever aspirings of joyful hope toward the celestial and heavenly realms, arising in it, and making it unworldly;—all this and these are given it of the Spirit! They are the evidences, as they are the results, of that Divine renewing Power. This inward and pure [spir]itual life, which prophesies Heaven, is [bre]athed into us from God. It does not come from the depravity of the heart. It is not the creature of, it could not be sustained by, that primary resolve in the experience of which conversion occurs. It is the fruit of the presence of the Spirit of God. It shows that He, although unseen by mortal eye, moving so silently that no most delicate and sensitive ear discerns his footstep,—that he is present with the heart He has renewed; that with his gifts of truth and grace He elevates and refines it; that from the fullness and brightness of His glory He sheds this radiance upon its path! Its knowledge is his gift. Its quickest and loftiest impulses to holiness descend from Him. Its joy is His bestowment. Its very endeavors He prompts and guides!

Dependent, therefore, on Him it is at every step, in every hour, for Spiritual Life. His presence and assistance are its unspeakable, inestimable privilege; and His renewing work within it, is the only ground to it of hope and joy. So the Christian knows; and so the Scriptures again assure us!

Yet this Divine Agent, whose presence with the Soul of the believer is thus the ground and the source of its progress and its peace, may be, and often He is, resisted by it, and grieved away from it. Although His essential presence with it of course continues, being in its nature omnipresent and immutable, His agencies upon it cease comparatively to be exerted. He sheds no radiance of the Truth upon its darkened and world-preferring mind. It feels no longer the kindling warmth of love and hope inspired by Him, and rising into a purifying flame. The realities of the Spiritual world pass very much out of its view, and it walks in darkness where it had been dwelling amid a glory! That this would be possible we might have predicted without revelation, antecedently to experience. For clearly the agency of the Divine Spirit, moving upon the heart, must be a co-operating agency. He does not renew and sanctify the Soul whether it will or no; against its own determination; in spite of its resistance. He does not even supersede and make unnecessary its conscious activity. He but incites it *to* activity, and then co-operates with that activity, and renders it effectual. He gives impulses, indeed; but only as they are freely yielded to does He continue and carry them forward. And when they are resisted, He silently withdraws them. He gives instruction, but it is only when the Soul itself grasps that instruction, and makes it its own by meditation and by obedience, that it becomes a vital, incorporate, inseparable part of its spiritual wealth. Throughout, the agency of the Spirit of God on the heart of the believer is a co-operating agency. It incites to and combines with the man's own activity; but it never for a moment dispenses with that activity, or renders it needless. And whenever the Christian himself either directly resists this influence from above, or only indirectly resists and turns it off by refusing to *yield* to it, the Spirit of God withdraws His aid. This is probable, we say, independently of experience. And that it is sometimes the fact,—strange, well-nigh incredible, as it seems—does not the experience of Christians, as well as the terms and the tenor of the Scripture, bear fearful witness?

By simple indolence and inattention, we may resist the influence of God's Spirit. By neglecting the daily recurring opportunities for worship, and Christian work; by ceasing to read God's Word with attention; by withdrawing from the closet, and letting the days and weeks go by without a free and full communion between our hearts and God's all-kind and gracious heart; by omitting to do the works of charity among the poor and the destitute, to which we are so frequently called; by putting the place of business, the concert-room, the ball-room, before the room for social prayer; by admiring the rhetoric of a sermon, or its logic, not applying to ourselves its lessons and their spirit; by drawing back from some effort for others to which God in His providence has manifestly called us; by suffering ourselves to form the habit of judging harshly, uncharitably, of others; by allowing a spirit of pride or petulance, of indolence or self-indulgence, to get possession of our souls; by becoming engrossed, with our chiefest enthusiasm, in literature and art, in politics or in pleasure; by any of these means, by multitudes of others similar to them, we may grieve from us the Spirit of God, and make his influences comparatively to cease to be felt by us; and so, even when we have taught others, we may ourselves be cast away!

Are there not many among our readers, are there not many in all our churches, who are in danger of doing this, almost perhaps without thinking of it themselves? who are already walking in darkness; finding no comfort and peace in Religion; consciously cold in their own hearts, and chilling in the influences they exert upon others? because they have resisted that heavenly influence which alone can give, to even the believer, life, and light, and inward peace?

TRACT SOCIETIES.

We trust our friends at the Tract House understand that public expectation of a full and satisfactory report from the large Committee of Inquiry appointed by the last annual meeting of the Society, is not asleep. The friends of the Society are waiting kindly and patiently for the result. It was wise in the Committee not to begin while a national election was in progress, but the present lull of the political tempest affords an auspicious opportunity for the performance of the difficult and delicate work intrusted to that Committee.

Many who have heretofore contributed to the American Tract Society, are beginning to inquire whether there is any other organization in which they can more satisfactorily co-operate for the same end. We counsel them against committing themselves hastily. What we want, and what they want, is not a new Anti-slavery Society, but only a Tract Society purged from complicity with the Southern Apostacy, and not afraid to speak in accordance with the old and catholic doctrine of evangelical Christendom on the subject of slavery.

The "American Reform Tract and Book Society" at Cincinnati has been in operation several years. It issues, as its organ of communication with its auxiliaries and friends, the *Christian Press*, a well-conducted monthly sheet. Its "Catalogue of Publications" gives the titles of twenty-four tracts and fifteen books.

That catalogue shows the danger to which such an institution is liable. Instead of being another Tract Society, it is little more than another Anti-Slavery Society. Of its twenty-four tracts, fifteen (if we understand the meaning of their titles) are just such tracts as the American and Foreign Anti-Slavery Society might have been glad to publish; and three more might just as well have been published by the American Temperance Union, or by any other Christian Temperance Society. Of the fifteen books or volumes named in the catalogue, at least eight seem to have slavery for their theme. What the need is of a Tract Society to publish books like those, which might have been published just as properly, and with just as many facilities for distribution, by some of the previously existing Anti-Slavery Societies, we do not understand. It seems to us, that under such a system, this American Reform Tract and Book Society in Cincinnati, will never grow into any sort of rivalry or competition with the American Tract Society at New York. It seems much more disposed to invade the legitimate field of the Anti-Slavery Societies and the Temperance Societies, than to do the work for which the Tract Society in Nassau street was created and is supported. If our friends at Cincinnati want to make themselves felt in the country as a Tract Society, they must enter more thoroughly into the work of a Tract Society. Let them begin to publish the classical books of our evangelical religious literature—such as Baxter's Call, Baxter's Saints Rest, Doddridge on Regeneration, Edwards on the Affections, the Pilgrim's Progress, the Lives of David Brainerd and Henry Martyn; let them add to their stock of such books, now and then, some new book of practical and experimental religion, fitted for universal and not merely, sectarian circulation; let their tracts be not merely even chiefly, such as the Anti-Slavery Societies circulate, but just such as the American Tract Society would have published if it had not fallen under that deadly political influence which has so widely infected and paralysed the Christianity of this country; and their influence as a Tract Society will begin to be felt. The sympathies of the evangelical public would, in that case, rally to their aid. But at present all that they are doing makes our friends in Nassau street only so much the more confident in the wisdom of their own policy.

The dissatisfaction with the policy of the American Tract Society in New York, is not of such a quality that it is likely to become available for the Society at Cincinnati, or for any society conducted in the same way. If the time shall come when those old friends of the New York Society, who have been so long dissatisfied with its recognition of the Southern Apostacy as a form of evangelical Christianity, shall feel that they can no longer contribute in aid of its operations, they will be more likely to rally upon the original American Tract Society at Boston, than upon any more recent or more feeble institution. There is an organization which, although it has been for more than thirty years in close alliance with the Society of the same name at New York, has yet a substantive existence of its own, and can, on any fit occasion, resume its separate and independent activity. Its agencies, its correspondence, its depositories, its auxiliaries, occupy the ground exclusively in almost every district in New England, and it is capable of expanding its operations to any extent which may be required. The great Committee charged with the question of reform, will probably remember that there is an American Tract Society at Boston as well as one at New York.

That the reader may judge whether we err in our opinion about the policy of the American Reform Tract and Book Society, we copy that Society's catalogue in full from the *Christian Press*. We are glad to see that their income for the month of January was more than $500.

CATALOGUE OF PUBLICATIONS OF THE American Reform Tract and Book Society.

Gospel Fruits; or Bible Christianity, illustrated.—192 pages, 18mo. cloth gilt, price 25 cents. A Prize Essay. By Maria Goodell Frost.

Memoir of Mrs. Mary Lundie Duncan.—310 pp. 18mo. cloth gilt, 40 cents. By her mother.

Letters to Sabbath School Children on Africa.—18mo. 206 pp. cloth gilt, price 30 cts. By George Thompson, Missionary to the Mendi Mission, West Africa.

Gertrude Lee, or the Northern Cousin.—138 pp. 18mo. cloth gilt, 25 cents. By a Lady.

Harriet and Ellen, or The Orphan Girls.—122 pp. 18mo. cloth gilt, 25 cents.

Walter Browning, or The Slave's Protector.—94 pp. 18mo. cloth gilt, 20 cents.—Founded on fact.

Memoir of Rev. Levi Spencer.—Cloth gilt, 30 cents. Successively Pastor of the Congregational churches of Canton, Bloomington, and Peoria, Illinois, by Rev. J. Blanchard, President of Knox College.

The Edmonson Family, and the Capture of the Schooner Pearl.—54 pp. 18mo. cloth gilt, 12 cents. By Mrs. Harriet Beecher Stowe. It includes the whole account of that memorable capture of the schooner Pearl, which produced such a sensation in Washington, D. C., in the year 1848. The facts are well authenicated.

The Power of Prayer. With other Christian duties, illustrated by Examples. By C. Morley. 36 pp. 18mo. boards, 8 cents.

A Short Memoir of Samuel Donnell, Esq.—40 pp. 18mo. bound, 10 cents. By Rev John Rankin.

The Gospel of the Jubilee.—An Explanation of the Typical Privileges secured to the Congregation and Pious Strangers by the Commencement on Morning of the Jubilee.—Lev. xxv. 9-46. By Samuel Crothers, Pastor of the Presbyterian Congregation in Greenfield, Highland Co., Ohio. Reprinted from the Author's Edition of 1839. With an introduction by Rev. John Rankin.

Slavery and Infidelity; or, Slavery in the Church Insures Infidelity in the World.—72 pp. 18mo. paper, 8 cents; cloth gilt, 14c. By Rev. W. W. Patton.

Evidence on the Slave Trade.—12mo, pp. 117; cloth, 25 cents. A republication of a work published originally in England in 1790, of the evidence of sixty men before a select committee of the House of Commons in 1790-91. It covers a wide range of topics connected with the slave trade: the enormities practiced in obtaining slaves on the coast of Africa; the brutalities of the slave passage; the treatment of slaves on the plantations; the capacities of the African race in respect to refinement of feeling and strength of intellect; the effects of slavery on seamen. In a word, it unrolled by unwilling witnesses the sin and misery of Africa, "as no other work of its size.

Sinner's Friend.—32 pp.; paper cover, 3 cents. A reprint, more than fifteen hundred thousand copies of which have been published in twenty-three different languages.

A Home in the South; or, Two Years at Uncle Warren's.—140 pp. 18mo, cloth gilt, 25 cents. Exhibiting the sinfulness of slaveholding in terms suited to the comprehension of juvenile readers, not so much by harrowing details, as by reason and reflection on the influences which make men slaveholders and its enervating and brutalising effects upon society where it exists.

Tracts Published by the American Reform Tract and Book Society, Cincinnati.

We have not space for a descriptive notice of the Tracts published, and can only give the numbers and titles.

No. 1. Separation from Sin and Sinners, 24 pages.
2. Hebrew Servitude and American Slavery compared, 8 pp.
3. Premium Tract on Slavery, 24 pp.
4. Agitation, the Doom of Slavery, 16 pp.
5. Slavery and the Bible, 12 pp.
6. The Bible gives no sanction to Slavery, by a Tennessean, 32 pp.
7. Sale of a Family of Slaves in Washington, D. C., 4 pp.
8. What is the Maine Law? 8 pp.
9. The Little Coat, 8 pp.
10. The Duty of Voting for Righteous Men, 8 pp.
11. The Corn Question, 8 pp.
12. Why the sale of Intoxicating drinks should be Prohibited, 4 pp.
13. What it is to preach the Gospel, 24 pp.
14. Colonization Wrong, by John G. Fee, 48 pp.
15. Fellowship with Slavery, 32 pp.
16. Is it expedient to introduce Slavery into Kansas? 24 pp.
17. Earthly Care a Heavenly Discipline, 8 pp.
18. The Three Dangers, or Read, Watch, and Pray, 8 pp.
19. Pleas for Slavery Answered, 24 pp.
20. A Tract for the Free States, 12 pp.
21. A Tract for the Slaveholding States, 12 pp.
22. I Don't Believe in Religion, 16 pp.
23. Did the World make itself?
24. Is God everybody, and everybody God?

All the above are for sale at the Depository of the American Reform Tract and Book Society, No. 28 West Fourth street, Cincinnati.

Also, a large assortment of Sabbath School Books, selected with great care, from various sources, making a complete Sabbath School Library.

Orders for Books, Donations, and all Communications for the Society, or the Christian Press "Society's Record," should be addressed to GEO. L. WEED, Cincinnati, O.

Chinese Sugar-Cane.—Mr. James F. C. Hyde, "of Walnut Grove Nursery, Newton Center, Mass," is the author of a little volume (pp. 106) on "the Chinese Sugar-cane, its history, mode of culture, manufacture of the sugar, &c." We advise our agricultural friends, in all parts of the country, to read and inquire carefully, and to make experiments for themselves, before embarking largely in this sugar-growing speculation. Mr. Hyde's book (published at Boston by J. P. Jewett & Co., and sold for 25 cents) seems to be worthy of confidence; and it leads us to hope that within a few years the cultivation of this plant will add largely to the agricultural wealth of the country. Wherever an intelligent farmer can procure seed enough for a small experiment, without buying it at speculative prices, let him see what he can do with it, and to how many uses, besides making syrup and sugar, it may be applied. But let him remember the *Morus multicaulis*, or "Chinese" mulberry, and not run wild with the idea of becoming a sugar planter in a single season.

KEEP TO THE POINT.

Were it not for the frequency of the thing, we could not have believed it possible that our contemporaries could so totally misstate or misrepresent the position of this journal upon questions that interest and agitate the public mind. But our experience of such misrepresentations during the discussion of the policy of the Tract Society, prepared us to expect a repetition of this offense whenever the views of *The Independent* might run counter to those of its neighbors.

We last week exposed the grievous misstatements of *The Evangelist*, touching our views of the action of the Young Men's Christian Association with reference to slavery.

Coerced by our exposure of this injustice, *The Evangelist* of *this* week, (Feb. 19th,) attempts to smooth over those misrepresentations, by making others equally grievous. It *suppresses* our definition of a "tract" and our defense of the construction of the Committee, that it fairly covers the bound volumes of the Society; and then, because we urge the duty of publishing *religious* and not secular "tracts," it insists that we mean tracts in distinction from bound volumes! Is this obtuse or intentional? The correction of its other misstatement is as far from truth as void of wit.

A similar misstatement appears in *The Examiner*, from the pen of a correspondent. It is as follows: "The zeal of *The Independent* in urging this discussion upon a body of young men, who have banded themselves together for the purpose of providing guards against the temptations of a city life, is an astonishment to many of its readers."

The statement that *The Independent* has urged upon the Christian Association the discussion of slavery, is entirely without foundation in fact. The history of that discussion, and a reference to our files, will show this abundantly. The subject first came up in the Brooklyn Association early in December. We not only used no agency to bring the question of slavery before that body, but we did not know from any source whatever that it was to be introduced. Our first information upon the subject was derived from the columns of the daily press. We gave a brief report of the meeting in our issue of December 11th.

A member of the Brooklyn Association felt that injustice was done to the body by this report, and, accordingly, in our next issue we made such corrections as he proposed, and added: "It only remains for the Association, at the proper time, to put itself right before the public by its organic votes and acts." Did this evince any "zeal in urging the discussion" upon them?

As to the introduction of the topic into the New York Association, our columns bear witness that we said nothing whatever upon the subject till after the resolutions had been brought before that body, and reported in the daily papers. In *The Independent* of Jan. 22d, at the special request of a member of the Association, we urged a full attendance of the members at the second discussion. But we then said, "There may be a reasonable diversity of opinion as to the policy of introducing into such a body abstract resolutions upon any moral question. But since the Association has already volunteered its sentiments upon temperance and other questions, it cannot refuse to adopt wise and just resolutions against slavery, without doing itself an irretrievable injury." We then exhorted the Association to prayerful deliberation, and earnestly cautioned it against precipitate action. Did this evince a "zeal in urging the discussion" upon them?

We have done nothing, directly or indirectly, to introduce the subject of slavery into the Young Men's Association. We have never advised them to any particular form of action upon the subject. We have not even censured them for not having passed resolutions condemning slavery. But when they passed a resolution *forbidding* the discussion of that subject, for the reasons that they could not agree upon it and were afraid of outside influences, we said that *that resolution* was childish in rhetoric and tone, and that the reasons assigned were frivolous and unmanly. And we would with all zeal urge upon the young men to extricate themselves from the weak and ungracious position in which that resolution has placed them. That is the point. We do not remember ever to have read anything in the shape of a resolution so contrary to Christian manliness and dignity.

COST OF WORSHIP IN NEW YORK.

The expenses of public worship in this city have become so great, by reason of the immense cost of rites for houses of worship, and the great advance in the cost of living, that not only the poor, but all whose income is limited, find it next to impossible to pay the average rate of pew rent, and are thus excluded from the house of God. The effect of this state of things upon the tone of morality in the community at large, and upon the spirituality of the churches themselves, already excites the most serious apprehension among friends of evangelical religion. The concentration of wealth in a few churches is disastrous alike to these churches and to the general interests of religion in the city. Important as is the building of chapels for the destitute, yet it is a poor compensation to any church for excluding from it those in moderate circumstances, to build for such a chapel apart. The impracticability of the free-church system has been fully demonstrated. It is contrary to the whole genius of the American people, and is adverse to the best development of those for whom it is designed. The invidious classification of worshipers that the plan of separate chapels for the poor produces, is equally contrary to the genius of Christianity. Moreover, the practical exclusion from any church of those from whom the Gospel reaps its richest fruits, will in the end prove fatal to the spiritual life of that church. A church founded upon the strictest principles of the Puritans, in faith and order, if made up exclusively of the families of the rich, will in the third generation run into the extremest high-church formalism. Its ranks will not be recruited by conversions from the world without, and the sphere of fashionable life is fatal to spirituality.

As an instance of the impression which the position and tendencies of leading churches in New York make upon an intelligent stranger, we give the following communication from a venerable minister of Massachusetts:

"It may seem like presumption in a humble individual, even to inquire concerning the present system of maintaining public worship pursued by most of the denominations in the great cities of New York and Brooklyn. The question on which not only the writer, but thousands of others, especially desire light and information, is this:—Whether the vast expenditures in procuring the best possible sites for your churches, the great outlay for the architecture and ornaments of the same, the costly music, and the high salaries necessary for bringing your truly respectable clergy and their families up to almost the highest grade of fashionable life, is not making religion so much a monopoly of wealth,—or is not making its ordinances and its worship so very costly that not only the poor, but multitudes of the intelligent and highly respectable middling classes, are, in fact, shut out of your sanctuaries? The pecuniary means of thousands of the last named class, notwithstanding all their economy and industry, do not allow them to purchase a pew at the cost necessary for this purpose, and then to pay a heavy tax on the same. Nor can they hire seats, if willing to divide and scatter their families, without paying an amount for them which they know not how to afford.

"At the same time, many feel a disgust with such exactions, in order that they may enjoy the privileges of a religion which they had ever thought was intended to be free from the pride of life, and to be accessible to all, instead of being fenced in by a wall of gold.

"Many even feel that they should do morally wrong to sustain, if they were able, what they cannot but regard as a most ruinously extravagant system of public worship. The complainants—and these may be counted by thousands and tens of thousands—say they cannot reconcile so much cost and splendor with any ideas it is possible for them to entertain of a religion so unpretending, so free, so republican, so specially intended for the poor, as that which is inculcated in the imposing temples from which those who do not abound in silver and gold, are shut out.

"Now Messrs. Editors, trembling for the religious, nay, the moral well-being of your great and growing cities, while the masses of the people are excluded from the influences of the sanctuary, as they are and must be under the operation of your present system, I beseech you or some of your clergymen, or intelligent laymen, or whoever may think that this system is defensible, to look a matter in the face which so many think is portentous of incurable evils—nay, of ruin to all the best interests of your great communities,—and, at the same time, to enlighten the multitudes referred to, very many of whom have intelligence and taste, inferior to no others as to what they can and ought to do. If it be right, if it tend to the glory of God and the good of Zion, that the brotherhood called the church shall be divided into two departments, one for the most rich and the other for less—then let it appear. AN ENQUIRER."

While our correspondent points out very clearly the moral dangers of the present rate of church expenses in New York, he does not reach the real source of the evil, nor point out its remedy.

The difficulty does not lie in the cost of the building-site, nor of the structure reared upon it. It is impossible to procure, anywhere in New York, a site for a house of worship which will not seem *costly* to persons who estimate city prices by the standard of a country parish. For wherever such a site may be chosen, its cost will bear the same relative proportion to the cost of lots and buildings in the neighborhood. If a site for a house of worship costs $60,000, it is because the house-lots all around it are worth $10,000 apiece. If it cost but $20,000, it is because those lots are worth only $3,000 apiece. But the owners of houses in the first location are better able to pay $60,000 for a site for a house of worship, than owners or tenants in the second are able to pay $20,000 for the same purpose. It is impossible to buy cheap lots for a house of worship in any populous neighborhood in New York. It may be dearer in the end to pay $30,000 for one location, than to pay $60,000 for another.

As to the costliness of houses of worship, no doubt there has been much extravagant expenditure in that direction; but the more cost of the building *need* not increase the expenses of worship in that building. If the church to which Dr. Spring ministers, shall build upon the Fifth Avenue a house worth $200,000, it *need* not cost any more to worship in that house than if the whole expense of the building were but $20,000. We make no objection to costliness of architecture in itself; but we do object to making the original cost of the building *in any way a tax upon those who worship within its walls.*

Here lies the gist of the whole matter. The principle of private ownership in pews, upon which most houses of worship are now erected, is radically false. Twenty men agree to build a house of worship by pledging themselves each to take pews to the amount of $5,000. In point of fact, directly or indirectly, the interest upon the cost of that building, in addition to the current expenses of maintaining worship, must be levied yearly upon the occupants of the pews. Hence pew rents must be high. But suppose these same men should each say, "I give $5,000 to build a house for the Lord, on condition that it shall be completed free of debt, and owned in fee by the society worshiping therein, subject to no private claims whatever."

Then, if the house is built large enough, the pews may be rated so low that persons of moderate means can afford to worship there. This is the *only* remedy for the evil of which our correspondent complains. It matters not whether a house costs $50,000 or $500,000; if it is entirely paid for, and from love to God and the souls of men, is *given* to a religious society, to be occupied without encumbrance, then the cost of worship is the same in either case. When the Christian love and magnanimity of men of wealth shall reach that standard, the difficulty will be obviated. The house should be made large, in order that the cost of worship may be distributed among a larger number. It should be wholly paid for from the first. It should be owned by the church and society worshiping therein, subject to no private claims. These points secured, it remains only to provide the *necessary* expenses of fuel, lights, insurance, and the salaries of pastor, chorister and sexton—say $6,000. Two hundred pews would do this, at an average rent of $30; and by a fair and easy graduation, the rents of many pews could be brought down to $10 and even $5 per annum. We hope the day is not distant when some church in New York will set the example of building its house of worship upon this principle.

As to the salaries of ministers, we know not where to look for a pastor in New York whose family live "up to almost the highest grade of fashionable life." Our acquaintance with city pastors is somewhat extensive, but we do not call to mind one whose social position, as evinced by his house, dress, furniture, &c., is *relatively* so good as that of the majority of ministers in the country parishes of New England. The country pastor is ordinarily nearer the highest grade of social life in his community than are city pastors in theirs. We do not know of a pastor in New York whose salary is such as to release him from care and calculation about the support of his family. We do know of many who, with a decent economy, are yet sometimes obliged to cipher long and hopelessly at the problem, how to buy a ton of coal and a barrel of flour with the same ten-dollar bill!

FROM OUR BOSTON CORRESPONDENT.

BOSTON, February 14, 1857.

The same moral pestilence that has been raging in your city seems to have infected ours; and now it is spreading away from the great centers of population and social stimulus into the country towns. Several rural villages in the immediate neighborhood, hitherto remarkable only for tranquillity and order, have been thrown into confusion and consternation by crimes of the most appalling kind. The mania tends mostly to murder. The winter of 1857 is likely to be known as the winter of assassinations, and to be signalized by a blood-red mark in the calendar. Is there any subtle relation between extremes in the natural temperature and in the moral? Does a climate of stronger severity brace the mind to an irregular, abnormal energy, and spur the will to wild and reckless deeds? An intelligent and thoughtful person belonging to the church of the New Jerusalem, was lately tracing an ingenious correspondence between the cold of the season and the coldness in the spiritual atmosphere of the country, ascribing, in a spirit of sincere reverence, those extraordinary frosts that benumb mortal life and congeal mercury, to that frigid apathy which has crept into the souls of men, through the inordinate chase for gain, and the selfish calculations in the world of fashion and trade. Doubtless the tendency of a true philosophy is to detect, more and more, a fine harmony between the spiritual and the material constitution of things. So that our sins may yet be brought home to "our business and bosoms," by our finding avarice freezing our toes, pride biting our ears, sensuality pinching our whole frame, ambition making us shiver, and oppression raising the price of coal. It is at least as probable that the state of the air acts back upon the state of the heart; and that, in the reciprocal influence of sensation and volition, some singular freaks of passion may spring from meteorological excitements. At any rate, when we see horrible iniquities propagating themselves through the land like an epidemic, the published details of each new abomination acting as by a sort of fatal fascination on weak principles and exposed natures, we receive deeper impressions of the truth how fearfully and wonderfully we are made. We stand in awe of our own mysterious structure, and of Him, the mighty Builder, who wrought it. We *ought* to gain new convictions of the responsibility of life, and every action in it,—most of all, of those public acts and spoken words, which, while they express our inner being, go forth to scatter good or ill, blessing or cursing, around us.

Measures already initiated in our legislature, now in session, show that the condition of the criminal docket in the courts is raising the question of a revision of the penal law, especially with reference to the penalty of death. A simple respect for the remark of Bentham, that the certainty of punishment has more to do with the cure of crime than the amount of it, would of itself lead to a great reform. But philanthropy will certainly have gone morbid and imbecile, whenever the mere physical life of any man is made of more account than those vast principles of character and securities of public welfare, without which order and peace cannot continue, nor civilization exist. In some of the recent outrages here, as with you, the final killing has been preceded by a long course of barbarous cruelty; showing that murder is but a bolder off-shoot from the same stock of depravity that produces all inhumanity, and that if we would keep the command, "Thou shalt not kill," in all its length, and breadth, and height, we must cease from every kind of oppression and hard-heartedness, and turn our hatred of mankind into love. Nothing can effectually stop bloodshed, or purify the social body from its vices, but a more active and effectual operation of Christianity, a deeper religiousness in our churches, and a more earnest commendation of the spiritualities of faith to the people, creating that bond and spring of all clean morality,—a personal fellowship between the individual heart and its Lord. F. W. Newman rightly says, "To maintain a good conscience before God, and not before man only, is the first condition of all spiritual progress."

Meantime it is called, by the devotees of fashion and frivolity, a lively season. They seem not to remember that enterprise and social gaiety may be the signs not of life but of death, and so a forfeiture of immortality. For be it remembered, no measure of this restlessness and splendor can feed or satisfy one longing soul, or give it the bread of life it asks for. Not all the financial calculators, bank-directors, upholsterers, railroad contractors, and confectioners on earth can fabricate or prolong that sacred and sublime and holy thing that we call human life. They can easily plunge many a soul in moral and spiritual death. And when you retire from all the noise and glitter of these showy undertakings—when you leave the thronged haunts and highways of these anxious and eager men, and go into the still shaded chamber of a sick girl, in the feebleness and pain of some slow decline—when you hear her whisper of the boundless joy, the peace that the world never gave, and the riches of her faith, and the infinite glories of the heaven that is opening on her sight;—then you feel the atmosphere of a new and nobler life about you; you know that entering in there you have passed out of the region of death into the presence of what is spiritual and undying; and you learn from that attenuated and fainting disciple, in her solitude, a secret which all the commerce of the seas, and all the worshipers of gold, and all the merchandise of cities, could never have taught you; that to be spiritually minded—that alone, is "life."

I have just used a common expression, quoted from the vocabulary of fashionable circles, which brings out this contrast, and this mistaken estimate of the true life and the real death. We have a certain season described as "a lively season." Men and women say to one another, "This winter has been full of life!" The meaning, obviously enough, is that such a season has been remarkable for its gaieties and social entertainments; it has been crowded with amusements; it has been distinguished above others for the frequency and costliness of its fashionable displays and assemblies, for the ambitious provisions it has made for vanity and pleasure, for the extent of its dissipation. Has such a season, then, been full of "life,"—the true, nobler, and only exalted and enduring life! Are these weeks and months of perpetual excitement, and this whirl of giddy mirth, signs of spiritual vitality, or are they sometimes signs of spiritual decay, and temptations to spiritual deterioration and death! Do they nurse humility or pride; exalted meditation or earthly passion! Do they favor a Christian sympathy between the less popular and the more beautiful, or do they foster a selfish thirst for admiration, and a jealousy of rival accomplishments, and a sad forgetfulness of duty, of heaven, of all the quiet and sacred affections of home, and homely industry, so as to leave the heart, when it wakes from its feverish dream, empty, corroded, petulant, restless, and in irreligious rebellion against God and man! Are the hearts that move so ardently through those gay companies, robed in that showy and carefully adjusted raiment, full of the heavenly sentiments of kindness, mercy, justice, and purity,—which are the soul's true life, as they are its true joy and cheerfulness, and dignity, and peace; or are they full of suspicion, envy, ambition, and all the brood of unhallowed passions which are its death, its misery, and its condemnation! "To be spiritually minded is life." "If ye live after the flesh ye shall die." "Now the works of the flesh are these: hatred, variance, emulations, envyings, uncleanness, lasciviousness, drunkenness, revellings." If ye live after these ye shall die. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;"—and these are "*life.*"

Let us correct our language, therefore, and let us call that season most full of life,—most lively, which has called out the greatest abundance of these fruits of the spirit; which has witnessed the most compassion for the suffering, and the most benevolence for the poor; which has seen the most honesty and uprightness in business; the most candor and simplicity in social intercourse; the most high-mindedness and genuine refinement in manners; the most sincerity in worship; the most progress and improvement in all classes of the people, and the most integrity and cheerful piety in the individual character. This will be a season of "life."

Similar phraseology is applied to places and neighborhoods. Those villages and cities are frequently spoken of as most remarkable for their life, which show most external activity, most thrift, and most merry-making. Now, unquestionably, activity is better than stagnation, and light-heartedness is more useful and more Christian than somber despondency. Still, there is a truer test of life than these. Those villages and cities have most life which have most substantial institutions; helps to sound knowledge and pure morality; most charity for distress; most reverence for God; most diligent searching for truth; most regularity, and order, and peace; in a word, the most *character*; and not always those that have the longest wharves, or the heaviest tonnage and closest throng of shipping in their harbor, or the thickest crowd in their streets, or the most numerous parties of pleasure, or the wealthiest palaces at one extremity, and the wretchedest hovels at the other. That community holds most life which holds the largest number of earnest, thoughtful, gracious, upright men and women. Many young persons wander away from a virtuous and quiet population to cast in their lot in some wide and wicked metropolis, from a foolish fancy that it contains more "life." They find, too often, that they have walked straight into the snares of moral and spiritual death; that they have exchanged peace for discontent, integrity for vice, honor for shame, success for failure, life for destruction.

It is one evidence of a growing desire in the better class of the community for entertainments which engage the intellect and the heart, that they are so ready to make even the arbitrary circumstance of a common geographical origin the occasion for a holiday. Natives of

the same state, resident in Boston, have repeatedly celebrated a festival together over that rather shadowy distinction. State lines in New England form no very palpable boundaries. But by the help of a map they are made to limit these fraternal companies, where suppers, addresses, and speeches breed good-will, revive local associations, and rationally cheer the sympathies. The sons of New Hampshire led the way; those of Connecticut *lately* followed; and now the sons of Maine,—who, as Maine herself came of the loins of Massachusetts, "bone of her bone and flesh of her flesh," are in a manner grandsons of the old Bay State herself,—are proposing to continue and honor the custom.

Among the clerical brethren of this neighborhood, surprise parties have become so common that the greater surprise is beginning to be with those who are *not* thus benignantly invaded. An invitation to a pastor and his wife to take tea with a parishioner, is said to excite the most fluttering expectations, even to the hazard of a perfectly natural walk and conversation. We have all heard the Yankee Hibernicism,—"expecting to be disappointed." May none of the faithful who are "looking out for a surprise," realize *such* an expectation!

An admirable portrait of our brave and accomplished Senator Sumner, in full size, has just been completed for some young men of this city, and is on exhibition at Cotton's, where it attracts great attention. The young artist, Wright, gains a wide reputation by the work.

Those of us that had to look on with helpless grief and ineffectual indignation, two years ago, while tyranny trampled on justice and mercy in the streets of Boston, turned the court of judgment into a house of lunacy, locked an innocent man into a prison under the bayonets of marines and the clubs of constables, and dragged an unlettered minister of Christ away like a felon, in insulting defiance of the holiest principles of Christ's religion, have had our revenge,—when we saw it announced, the other day, that ANTHONY BURNS, risen into his proper manhood again, was lecturing and preaching in the Western towns. It was written before Virginia hunted slaves, or republicanism built barracoons, or United States Marshals and Attorneys entered into a trial of strength with the Almighty,—"There came one and told them, saying, Behold! the men whom ye put in prison are standing in the temple, and teaching the people."

Yours, TRIMOUNTAIN.

COMMERCIAL AND FINANCIAL.

Metropolitan Bank.

WE continue the history of this institution from the point where we left it last week:

The Metropolitan Bank had but fairly commenced taking uncurrent money of its customers, when an *injunction* was served upon it to restrain it from receiving uncurrent money "at a discount." This step, also, originated in Wall street, among the uncurrent money brokers, whose shaving operations they foresaw would be annihilated—their "occupation gone"—if the Metropolitan Bank were successful in its undertaking. The following day, the bank took uncurrent money of its depositors, not at a discount, but *for "collection,"* though at the same cost to its customers as before.

As soon as this vexatious suit could be brought to trial, before the Supreme Court, the injunction was dissolved, and the legality of the bank's operations, from the beginning, fully established. On the 10th of July, 1852, the bank again advertised to receive uncurrent money at a discount, as at first.

The lucid decision of Judge Parker, in that case, was creditable alike to his good sense and knowledge of business relations, as applied to banking, while it was worthy of his reputation for legal acumen, and an impartial administration of justice.

The changes made in the mode of receiving uncurrent money, and which were forced upon the Metropolitan Bank by this compulsory process, proved of great practical utility and safety in all its future operations. Thus, "from seeming evil still educing good." Other applitions were made for injunctions, on the ground of informality in the bank's organization, and because the bank issued no circulating notes. These attempts were overruled by the court.

Another plot was developed about the same time. A bank in Charleston, S. C., was in the habit of drawing on the Bank of the State of New York, of this city, in small sums—from five to twenty dollars, or upwards. Those drafts resembled somewhat, in appearance, bank bills, and were redeemable, on the face of them, at the bank in Charleston, or the Bank of the State, in New York city, at the option of the holder. They were received by all the banks here, and sent to the Bank of the State of New York, the same as that bank's bills. It turned out, in the sequel, that a conspiracy had been formed to entrap the Metropolitan Bank into taking those drafts.

Certain bills or notes were lodged for collection in the bank by one party, and when they became due, other persons, privy to the plot, would pay said notes or bills, and, in doing so, introduce one or more of these Charleston bank drafts. A record of each instance was kept, and, after four or five months, *sixty-two writs*, predicated on these transactions, were served upon the Metropolitan Bank in one day. In short, every device, which the ingenuity of the broker and the sophistry of his attorney could contrive, was resorted to, to annoy the officers and break up the business of the bank. As the legal agent of one country bank, the Metropolitan was called on by the brokers to pay the bills of that bank, daily, each bill being presented separately, so that the ¼ per cent. allowed by law, could not be deducted. An officer was specially detailed to meet this contingency, so that the general business of the bank need not be interrupted by this attempt to engross the time of the teller.

But the bank grew in favor with the public all the while. One day the agencies of the banks of circulation telegraphed from Albany, that the bills would be protested, unless the Metropolitan Bank took drafts on New York instead of specie. The directions were renewed to take specie, and *specie only*, and the bills were paid accordingly! At another time, by secret arrangement entered into by those opposed to the Metropolitan, it was agreed that the uncurrent money brokers should not buy any such funds. This plot was traced as far south as Baltimore, and north to Buffalo. Their correspondents were requested not to send any more uncurrent funds here till further advised. The consequence of this was to throw hundreds of customers into the Metropolitan, who had never been there before, and who, but for this circumstance, might never have found their way into the bank. A line was formed of depositors, extending more than one hundred feet from the bank door, such was the rush to deposit! Failing in this project, the next day found them buying again all they could get, but some of their best dealers had gone to the bank, never more to return to them.

Another mode of intimidation took the form of a *threat!* The officers of the Metropolitan Bank were informed, that unless they furnished a certain prominent Wall street broker with at least two hundred thousand dollars, the country banks would suspend specie payments within forty-eight hours, and the city banks would be sure to follow suit! This menace was disregarded—the banks paid specie—and the earth still turned on its axis despite the brokers.

Patience and perseverance prevailed. In every action commenced by the Metropolitan Bank, in every suit brought against it, a verdict was rendered in its favor! A pretty sure indication this, that justice, reason, equity, and law, were on the side of that institution.

We have said that the Metropolitan Bank was not originally designed for the special benefit of the country banks. Certainly it was not instituted with a view to injure them, and a few facts will show how much it has benefitted them. It was soon apparent that their interests were identical, that the operations of the one would greatly subserve the interests of the other, and promote the welfare of both.

The country banks in June, 1851, were invited to redeem such of their circulating notes as the Metropolitan might receive at ¼ per cent. discount. As they were taken at ¼, the bank thus proposed to divide equally with the country banks. But they were not asked to open an account with the Metropolitan Bank. These were the terms given by the banks in Albany and Troy to the banks for which they acted as legal agents. Consequently, the country banks would fare just as well at the Metropolitan, in that respect, as at their agencies. Several opened accounts at once, others gradually came into the arrangement as they witnessed its practical operation and beneficent results, until now there are only four banks in the whole state which have not made satisfactory arrangements for redeeming their bills. Many of them send their uncurrent money either directly, or through their Albany or Troy correspondents, to the Metropolitan Bank. At least one-third of the amount sent is New England money, which is credited less one-tenth per cent. discount.

This operation has given to the country banks a source of profit not contemplated by the General Banking Law. It is true, that such as had accounts in Albany could, under the old *regime*, have sent their uncurrent money there; but it was not then, and is not now, converted there into par funds as cheaply as at the Metropolitan Bank, where it has the additional advantage of becoming New York funds. The Metropolitan Bank, then, has given the country banks this gain, through a new channel of trade opened and established by itself, and upon a system not in existence here before.

The law requiring every bank out of New York city, Brooklyn, Albany and Troy to have an agency in one of those cities for the redemption of its circulating notes at ¼ per cent. discount, is now practically a nullity, inasmuch as the Metropolitan and the American Exchange Banks, (the latter having, since the establishment of the Metropolitan, commenced receiving uncurrent money,) at this time redeem nearly or quite all the bills of the state, other than those of the cities above mentioned. Thus, the necessity for keeping a fund of from five to ten thousand dollars, at their agencies, is obviated, and the banks saved from the loss of interest thereon, besides the expense of paying an agent. They make a clean ¼th on *all* their circulation, instead of ¼ on a small portion, which is an advantage greater than the law provided or law-makers anticipated, and which grows out of the present system and course of trade. The law contemplated that they should receive ¼ per cent. on such of their bills as should be redeemed at their agencies, less the expense of the agency, and pay *par* for the balance when presented at their counters. *Par*, therefore, was the *rule*, and *discount* the exception, in this State, as in every other State of the Union.

One striking effect produced by the sending of all uncurrent funds to New York, is the purification of the circulation of the state, and an equal adjustment of the same, according to the legitimate rights of each bank. Formerly the banks were necessitated, in the interior of the State, as now, to receive bills of other banks of this State and of New England at par. As there was then no mode of converting them into current funds, without a positive loss, such bills were again paid out at their counters, in payment of checks and for discounts. Now, every dollar is readily received, and *saved to send to New York* for the credit of the bank, where it redeems bills of the creditor bank at ¼ per cent. discount, and pays for exchange drawn at ¼ per cent. *premium!* Thus each bank frees its vicinity of all foreign bills, emits its own in place thereof, every time a dollar is put into circulation, and derives all the benefit which it is justly entitled to from its local business.

The bank obtains, through this system, the sphere of circulation it is entitled to, it gathers up other bank bills, with which to redeem its own, and gives to the merchant, the trader, and the people generally, in its neighborhood, a bank bill in which they have an interest, or of which, at least, they have some knowledge. We shall continue the subject next week.

Money Market.

The money market has been considerably disturbed during the week, especially by a contraction of call loans. By their returns the banks show a contraction of loans and discounts of $150,000, with some decline in the deposits. The banks have been forcing collections from the sister cities of Boston, Philadelphia, and Baltimore, which has caused some specie to come thence, but the disturbed state of the New Orleans money market has caused gold to be called for to the assistance of the banks of that city. It appears that the gigantic speculation in cotton which has been entered on this season at the South, is the real cause of all this disturbance. The banks of Mobile and New Orleans have been loaning and discounting on the security of bales of cotton, either in hand or to be placed in their hands, to an unusual extent, and some of the banks are suspected of having transcended the legal limits, which has brought upon them a visitation of the Legislature of Louisiana, who have appointed a committee of examination. Meanwhile the New Orleans banks are seeking to fortify themselves with specie, and to call in many of their loans. Cotton of old has been the great disturber of the money market, though of late years the market has been unusually exempt from cotton speculations. Last year the yield was too unmistakably great to allow of any speculation. This season, the probable yield is a more questionable one, and a speculation of the old sort has sprung up, which will produce considerable fluctuation, not only in the price of cotton, but in the supply and demand of money, and in the rates of foreign exchange. The stock of cotton is very large, and is to a large extent hypothecated at high prices. This has increased the demand for money considerably, and will keep up that demand until the cotton is shipped. The Liverpool cotton market is rising, and the New Orleans banks will be obliged to contract their loans. The combined operation of these two circumstance will hasten a termination to the speculation, to the relief of our money market. The South has ventured beyond its means, and will have to contract. It has been leaning more than usual on New York, which is under large advances, soon to be repaid. Gold has been sent more freely to New Orleans from California, but all on account of New York houses, to whom the proceeds revert in either domestic or foreign exchange—mostly, however, in sterling exchange.

We have to notice a greater pressure for money among stock houses. Money has been raised in large amounts on Eastern currency deposited as security, for which a handsome commission is paid in addition to the legal interest. In discounts, also, we notice rather higher rates,—about 1 per cent.; but there is very little first-class paper in circulation.

The appropriations usual at the closing of Congress will afford some relief to the Money Market for a time. The Post-office site has to be paid for, and will doubtless be provided for in the appropriation bill. There are, however, too many slips between the cup and the lip to be certain in this matter; and we hear of difficulties being in the way of a consummation of the transaction at all.

The position of leading houses seems strong and easy, though the activity of money is very great. The rates of discount we have to quote at 9 to 10 per cent. for first-class paper, and 10 to 12 for single names and secondary grades of endorsed paper. The advices from Europe show no amelioration of the money markets of London or Paris, though at Hamburgh there is some improvement and a decline in rates. The rates of exchange with India are rising again, and will draw a large amount of silver from Europe. The Bank of England does not increase its bullion fund; and money is reported as "tight" in London. The Bank of England has not, however, further raised its rate of discount, but is likely to do so. The Paris capitalists who took, foolishly enough, the Spanish loan, find great difficulty in getting the specie, and are seeking to dispose of Spanish scrip in London. Rather a vain attempt!

English consols have declined a trifle. The latest quotation is 93¾ to 93¾ per cent.

The importations of foreign merchandise in this port are largely on the increase. The duties paid last week, (ending the 14th February,) were $1,576,277 60—an unprecedented amount. The higher cost of goods imported multiplies also the duties, which are ad valorem, increasing with the increase of price. A reverse operation, or sliding scale of duties, would be far better. The importations are within a trifle of eight millions of dollars. The following report of the imports and exports for the week ending 14th February, we take from the daily papers:

IMPORTS.

	1855.	1856.	1857.
Dry goods	$1,713,479	$925,489	$3,999,929
General mdse	1,664,336	970,942	4,051,141
Total for the week	$3,377,815	$1,706,431	$7,943,070
Total since Jan. 1	$15,589,229	$20,737,813	$22,473,534

EXPORTS.

	1855.	1856.	1857.
Total in Jan	$1,189,949	$1,319,112	$1,460,309
Total since Jan. 1	6,961,140	8,179,592	7,418,660

The receipts from California last week were only $1,000,000 at this port, but several hundred thousands were remitted to New Orleans, and a large amount was sent to England, against which a supply of sterling bills have been sent here for sale. The agent of the Rothschilds continues to send his $200,000 and $250,000 in specie by the Cunard steamers. An amount of $348,000 Spanish coin has been sent to Cuba.

Dry Goods.

The activity of trade is still chiefly from first hands. Importers and domestic commission houses find the usual demand, and though the receipts of new goods are large, there does not appear any excessive accumulation of stock. Goods are being extensively liberated from the public warehouses. The jobbing trade shows some symptoms of an immediate movement being at hand; but the impediments to transportation have been too great to admit of the execution of orders till within a few days.

The importers, both of silk and woolen goods, have made extensive sales to the jobbers of our sister cities as well as to those of our own. All desirable goods are well upheld in price. The fresh advices from Canton still tend to maintain the price of raw silk. Goods have arrived out earlier in the season than last year, and late importations are not expected to be heavy.

The mildness of the weather will soon bring buyers here from distant markets, and we expect to have to report next week a more active business among jobbers. We observe no tendency in the market to lower prices.

Failures, Assignments, &c.

The following is our weekly report of failures assignments, &c.:

B. McGouldrich & Co., Cherryfield, Me., assigned.
A. A. Andrews & Co., Boston, Mass., suspended.
E. P. Moore & Co., Boston, Mass., suspended.
J. E. Chalker, New Haven, Conn., suspended; says he will pay in full.
Hudson Brothers & Co., New York city, suspended; liabilities about $300,000.
Isaac Haddock, New York City, suspended; liabilities about $16,000.
Alpheus F. Smith, New York city, sold out by the sheriff.
Moore & Atkins, New York city, suspended.
Shurley & Brother, Buffalo, N. Y., assigned.
H. F. Buelte, Rochester, N. Y., assigned.
Wells & Bowen, Gloversville, N. Y., assigned to Henry Churchill; liabilities about $22,000; assets nominally $25,000.
H. H. Gage, Fayetteville, N. Y., suspended; liabilities about $28,000; nominal assets $20,000.
P. W. Putnam, Glen, N. Y., assigned to V. A. Putnam.
Blankhanser & Brothers, Otego, N. Y., suspended.
Warren Skeels, Busti, N. Y., failed.
Oliver Fernald, Buffalo, N. Y., suspended.
C. A. Collier, Groveland, N. Y., failed; liabilities about $4,000.
J. A. Allen, Bristol Centre, N. Y., assigned.
Eagles, Kelly & Co., Newark, N. J., failed.
J. C. Groshong, Newark, N. J., suspended.
A. D. Titsworth & Co., Plainfield, N. J. suspended.
Jacob L. Stratton, Mullicos Hill, N. J., failed and assigned.
John S. Smith, Philadelphia, Penn., failed.
Agnew & Co., Philadelphia, Penn., suspended.
W. M. Matthews & Co., Philadelphia, Penn., failed.
Henry Shaffer, Richmond, Va., suspended.
Hanmer & McLean, Graham, N. C., suspended.
Edward Cherrell, Charleston, S. C., failed.
Cohen & Cone, Charleston, S. C., attached, and store closed.
John R. Nicholson, Chester, C. H., S. C., failed and sold out by the Sheriff.
James L. Johnson, Griffin, Geo., failed and assigned.
Edward C. Pollard, Mobile, Ala., assigned to T. I. McCoy.
Belton & Higgs, Tallahassee, Fla., assigned.
Thompson & Van Dalsen, Lexington, Ky., assigned.
Samuel L. Kenyon, Henderson, Ky., failed.
C. I. Weber & Co., Newport, Ky., suspended.
John H. Jones, New York, Tenn., failed and assigned.
Joseph L. Riggs, New Providence, Tenn., assigned.
H. J. Cox & Co., Zanesville, Ohio, assigned.
Potts & Cox, Zanesville, Ohio, suspended.
D. Kreps, Toledo, Ohio, assigned.
W. M. Baldwin, Newark, Ohio, suspended some time since.
W. H. Marley & Son, Andover, Ohio, suspended and assigned.
Robert M. C. Watson, Harrisburg, Ind., failed.
James O. Forrest, Detroit, Mich., assigned.
Sholtz & Schroeder, Grand Rapids, Mich., assigned.
John D. Standish, Romeo, Mich., assigned to A. B. Ayres; liabilities $10,000; assets about the same.

Foreign Exchange.

The market for Sterling Exchange has been rather steady, but on the whole favoring the buyer. The supply of Bills continues to increase, and the demand for exchange in settlement of credits keeps up, allowing of little fluctuation in rates.

At New Orleans Sterling Exchange has fallen to 105¼, at which it has been purchased for New York drawers. For this week's mail the market is easy at 108¼ for cash, and 108¾ in settlement of credits. Francs drawn by New York banking houses are easy at 5f. 22½c. per dollar. Lower rates are likely to obtain on the shipment of the large stock of cotton on this state, which must go within a short period. The carrying of so large a stock of cotton is becoming very onerous in the tightening money markets of New Orleans and New York, which can only be relieved by forcing the sale of hypothecated cotton.

Stock Market.

We have to report a very heavy decline in the market price of stocks this week. Stock loans have been called in to a great extent, and had to be liquidated by sales of stock in numerous cases. Besides which, we find Boston holders of stocks are sending them on here for sale. The greatest sufferer has been the stock of the Michigan Southern and Northern Indiana Railroad Company. This Company, early in January, put 4,000 shares on the market, and sold it all in one lot at 85 per cent., since when the stock has fallen to 74, ex dividend. The directors have published the annexed statement of their income account from January 1st to December 1st, 1856:

Earnings of Road		$2,556,029 81
Earnings of boats		115,566 62
Earnings of mails		48,241 95
Total		$2,714,848 38
Disbursements.		
Expenses of operating road	$1,221,008 97	
Expenses and losses on boats	227,760 84	
Taxes	50,000 00	
Interest and general expense account	370,607 26	
Dividends paid during the year (10 per cent)	645,050 00	2,614,427 07
Leaving a surplus of		$120,421 31

Out of which $80,000 have been applied to the purchase of bonds on account of the Sinking Fund.

The New Haven Railroad Company, which declared a dividend of 3 per cent., payable on the 16th, has been enjoined from doing so by the Supreme Court, the instance of Mary Ann Blatchford, a sufferer by the fraud committed by the company and their agent, Robert Schuyler.

Stocks at the reduced prices are finding their way into stronger hands, as is usually the case, and will speedily find a level or resting place.

There is a class of strong men, who deal in stocks, buying them when low, and selling freely when high; the consequence of an abundant money market. These men always make money; while the poor succession of butterflies who dabble in stocks on borrowed money, making once in a while a hit, have ultimately to waddle out of the market more or less lame. The curse of the stock market consists in the speculations of weak parties, who cannot hold out an adverse turn, and who ought never to venture into such troubled waters, such as they cannot stem. Their losses attract no sympathy. It was a well known rule or practice of the late leading "bear" in stock attractions to prefer dealings with weak parties, such as were always obliged to sell the stock they purchased of him before they could pay for it, as it invariably had an adverse tendency on prices; whereas his sales, to such as could pay and hold the stocks they purchased, strengthened prices. This fact is of itself suggestive; and speaks for itself.

City Banks.—Weekly Statement.

The following is a statement of the aggregate returns of the fifty-six City Banks, for the two weeks ending the 14th and the 7th February, respectively:

Week ending—

	Loans.	Specie.	Circulation.	Gross D'ps.
Nov. 14	$112,722,799	10,497,382	8,151,799	$91,917,188
Nov. 7	112,876,712	11,143,894	8,426,817	98,029,439
Decrease	$153,913	$646,512	$275,018	4,112,251

The net deposits have not declined materially, namely:

Gross deposits, Nov. 14	$91,917,188	Net
Less av'ge clearings	26,973,693	$65,943,495
Gross deposits, Nov. 7	$98,029,439	
Less av'ge clearings	30,032,279	65,997,160
Decrease		$53,665

The total exchanges at the clearing house were, in the week ending

Feb. 9	$180,193,672
Feb 16	155,842,160
Decrease	$24,351,512

Sales of Bank Stocks.

There is a constant demand for this description of security: and prices are well maintained.

The following is a list of the sales during the week at the Stock Board:

Shares.	*Name.*	*Price.*
45	Metropolitan Bank	108¼
50	Bowery Bank	102½
80	Bank State New York	104½
8	do,	105½
298	Bank of Commerce	104½x104
92	do, scrip	104
80	Park Bank	99x99½
20	Grocer's Bank	104
40	Mechanics' Banking Association	101½
14	Atlantic Bank	85½
20	National Bank	108
11	Ocean Bank	96½
40	Tradesmens' Bank	120
31	Ohio Life and Trust Company	98½x98½
46	Commonwealth Bank	99x98½
875		

We notice the resignation of George R. Conover as Cashier of the Importers' and Traders' Bank, and Henry Meigs, Jr., as Cashier of the Metropolitan Bank—both popular, efficient, trustworthy, and *talented* men. They go to Wall street, persuaded by tempting positions, which promise better "dividends," and less *brain-racking*, but they must—*look out!*

[ADVERTISEMENT.]

"Is there any virtue in Mrs. S. A. ALLEN'S World's Hair Restorative?" We can answer this question by saying that we have seen persons who have derived benefit from it. Persons personally known to us have come voluntarily and told us of good results to themselves or friends. Where Mrs. Allen is personally known the sales are very large.—*St. Louis Presbyterian.*

Depot, No. 355 Broome street, New York, and sold by all first class druggists, such as Hegeman, Clark, & Co., Rushton, Coddington, Olliffe, &c., everywhere. 429-H.

[ADVERTISEMENT.]

FOR RESTORING THE HAIR, USE LYON'S KATHAIRON.
FOR PRESERVING THE HAIR, USE LYON'S KATHAIRON.
FOR BEAUTIFYING THE HAIR, USE LYON'S KATHAIRON.

This unequalled preparation For the Hair, is now acknowledged by all to be the finest and most beneficial article of the kind ever made. Its immense sale, nearly 1,000,000 bottles per year, attests its unprecedented popularity. The public are respectfully cautioned against *worthless counterfeits* and *imitations* which unprincipled dealers in some places attempt to sell in place of the genuine article. For sale by all respectable dealers everywhere, at 25 cents a bottle.

HEATH, WYNKOOP & Co.,
Proprietors and Perfumers, 63 Liberty st., N. Y.
429-480

[ADVERTISEMENT.]

JOHN GRAY,
(Late TAGGART & GRAY,)
DEALER IN
WOODEN WARE AND BROOMS,
NOS. 15 FULTON AND 202 FRONT STREETS,
NEW YORK,
Where he has constantly on hand, and offers for sale
Painted Pails, Brooms, Brushes, Mats,
TWINES, CORDAGE,
CEDAR TUBS, PAILS, PIGGINS, COOLERS, CHURNS,
Willow Cradles, Wagons, Chairs and Baskets.
427-436D

[ADVERTISEMENT.]

SMITH J. EASTMAN. JOHN C. LLOYD.
EASTMAN & LLOYD.
COMMISSION MERCHANTS AND DEALERS
in Provisions, Nos. 40 and 42 Broad st., N. Y., offer for sale

PORK—Old	2,000	barrels	A. S. White's. An extra article.
	500	"	Thin and Sour Mess. "
New	1,500	"	Mess and Prime. "
	300	"	Clear City Packed.
BEEF—New	3,000	"	Chicago and Western repacked.
Extra	1,500	"	Buck Eye brand, superior.
	500	"	City Inspected Prime and R. R.
Old	1,500	"	Chicago and Western repacked.
LARD	1,000	"	Prime Leaf, new.
	2,500	kegs	" " new and old.
Pressed Lard	750	barrels and 1,000 kegs, extra quality.	
HAMS	500	tcs. Prime Western, yellow washed.	
	50	" Sour,	"
SHOULDERS	150	hhds. Prime Western.	— 423tf

[ADVERTISEMENT.]

REV. C. HIBBARD, writing from Burmah to his father, says: I have used Perry Davis' Vegetable Pain Killer for coughs, colds, summer complaints, burns, bruises, and for the sting of scorpions, with uniform success. We always keep it where we can put our hands on it in the dark if need be.

NOTICES.

Acknowledgment.—**The undersigned hereby tender** their grateful acknowledgments to the people of Lafayette for their pleasant, numerously attended, and valuable donation visit on Thursday Evening the 15th January, amounting in cash and other valuables, as substantial tokens of regard, to $100. Our earnest prayer is that they may be abundantly rewarded in the bestowment of spiritual blessings. J. D. & E. H. STEVENS.
Lafayette, February 6th, 1857.

Systematic Beneficence.—**Five premium essays on** this subject have been published in England, under the title of "Gold and the Gospel," one hundred thousand copies of which have been circulated in Great Britain, and, as a consequence, about half a million of dollars have been added to their benevolent contributions. Two of these essays have been published in this country, in a bound volume, under the same title. Feeling it to be important that every minister in the land should see this book, the "American Systematic Beneficence Society" hereby offer to send "Gold and the Gospel" to any minister who may order it, *free of charge*: except the amount of postage (nine cents for any distance not exceeding 3000 miles), which can be remitted in stamps.

Please address John Gulliver, Cor. Sec. of the Am. Sys. Ben. Society, Philadelphia, Pa.

P. S.—Every religious newspaper in the United States is requested to publish the above advertisement once a week for three weeks, and send a copy of their paper and their bill, as above. It is hoped they will call attention to it by editorial remarks and publishing our circular.

Prayer for Colleges.—**A Union meeting for Prayer** in behalf of Colleges and other institutions of learning, will be held in the Church of the Puritans (Dr. Cheever's), on Union Square, on Thursday, Feb. 26, at 3 P.M. Addresses may be expected from pastors, and others.

The Fifth Lecture in the course for the benefit of the New York School of Design for Women, will be given by Rev. R. S. Storrs, D.D., on Tuesday evening, Feb. 24th, at Clinton Hall, Astor Place, at 7½ o'clock. Subject: SIR WALTER RALEIGH. Tickets 25 cts; to be had at the door.

Married.

ALDRIDGE—BENNETT.—On Tuesday, February 3d, 1857, at Port Jefferson, L. I., by the Rev. Samuel T. Gibbs, Mr. Jesse Aldridge, to Miss Hannah Jane Bennett, both of Port Jefferson.

LOCKWOOD—SMITH.—On Tuesday, Feb. 17th, by the Rev. Edward Lathrop, Roswell E. Lockwood, and Ann Augusta, daughter of the late James Smith, of this city.

Died.

PORTER.—In Machias, Me., Dec. 11, Rufus W. Porter, Esq.

JENNINGS.—In Cleveland, O., on the 27th ult., Mrs. Nancy Jennings, aged 70, wife of Dr. Isaac Jennings, formerly of Derby, Ct.

REDFIELD.—In this city, Dec. 12, of inflammation of the lungs, William C. Redfield, Esq., aged 68, senior proprietor of the Swiftsure Transportation Line, one of the pioneers in the business of produce transportation by towboats and steamers, and a man of considerable scientific attainments. A favorite subject of investigation with him was that of storms, and he was the author of a theory in relation thereto which attracted much attention, and obtained for him a high reputation among writers in that department of science. He also took a warm interest in the study of natural history generally, and was one of the most active and efficient members of the Lyceum of Natural History in this city.

WINCHESTER.—At Manchester, Jan. 31, 1857, Sophia G. Winchester, wife of John Winchester, aged 56 years.

KING.—In Grand Blanc, Genesee county, Mich., on the 27th of Jan. 1857, Amanda King, wife of Deacon James King, aged 76 years, 9 months and 27 days. She was a native of Lenox county, Mass. At the age of nineteen, her father, Timothy Treat, with his family, moved to Homer, N. Y., where the soon after was married to James King, and moved to Bloomfield, Ontaria county; and these two lived together 57 years, and were members of Congregational churches 54 years. Her last illness was severe though short. Her mind was perfect to the last moment, and being completely resigned to the will of her Maker, she fell asleep without a struggle.

WILDEY.—At Tarrytown, on Thursday, Feb. 12, at his residence, Capt. Jno. Wildey, in the 94th year of his age.

PUNCHARD.—In Salem, Mass., Feb. 13th, Hon. John Punchard, aged 93.

He was a soldier in the Revolution, and probably the last survivor of the regiment stationed at West Point, on the east side of the river at the time of Arnold's escape. For three-quarters of a century he was a member of the Tabernacle church in Salem, and for more than half a century one of its deacons. When he had been its clerk for forty years, he was requested by a vote of the church to write its history. He complied; but would not allow the work to be published till after his death. It will form a valuable contribution to the ecclesiastical history of New England. In the benevolent enterprises of the day, no one was more deeply interested. He was for thirty years, more or less, Treasurer of the Massachusetts Missionary Society, which, as early as 1799 he assisted in forming.

DERRY.—In Richmond, Va., Feb. 2, Rev. Philip Derry, Rector of St. Peter's parish, New Kent Co., Va. He accepted his charge last fall, and was actively engaged in collecting funds to erect a new church edifice, when he was arrested by a severe cold, resulting in pneumonia, and which, after a week's illness, terminated in death. A few hours before he breathed his last, Rev. Dr. Minnegerode informed him of his end. Being too weak to talk much, he yet expressed his entire willingness to die. He seemed to enjoy very much the little hymn, "Jesus, Savior of my soul," which Dr. M. repeated to him, chorusing after the completion of the hymn. "My Savior! My Savior!" These were his last words. Although a stranger at Richmond, he had been successful in attaching to himself many friends, who evinced their regard by the kindest attentions during his last hours. A native of the British West Indies, he ever evinced the liveliest interest in the great work of negro emancipation, and often expressed an earnest desire to see some peaceful and practicable measure undertaken to secure the abolition of slavery in this his adopted country.

COVEY.—In Bellevue, Huron county, Ohio, Jan. 29th, 1857, of typhoid fever, Emerson G. Covel, Esq., son of Rev. Samuel Covel, of New York, aged 22.

For years he has been a decided and outspoken friend of the oppressed, and a zealous laborer in the cause of temperance. At the age of 16, he hopefully experienced religion, and made a public profession of his faith in Christ. His attention was turned to the ministry, but for some reason he made up his mind to study law, and for several years did not live up to his high obligations and privileges as a Christian.

In September last he was called to part with an endeared child. This affliction he regarded as the voice of his Savior calling him to return to his first love. He confessed his sins, and once more sought a home in the Church of Christ. Family prayer, which before had been kept up from a sense of duty, now became a delight. The following minute written by him on a blank leaf of his Bible will show in what light he viewed the death of his little son:

"Our little Willie has left us—gone to rest in the Savior's arms—staid with us less than one short year. *How much we loved him.* Something was needed to call us to Christ. Jesus transplanted a cherished bud, that it might bloom in Paradise. The Lord of that country wished our *hearts*, so he took our heart-cherished Willie."

LOWITZ.—At Brooklyn, on Saturday, Feb. 14th, in the 21st year of his age, Martin M. Lowitz, of Hamburg, Germany, nephew of S. Lasar in this city.

BUSINESS NOTICES.

Have you the Dyspepsia? Hoofland's German Bitters will cure you.

Have you the Liver Complaint? Hoofland's German Bitters will cure you.

Are you suffering with nervous debility? Hoofland's German Bitters will cure you.

Give them a trial and relief will be certain to follow. You can obtain these Bitters at any Druggist's in the U. S. or Canada, at 75c. per bottle.

Principal Office, 98 Arch st., Philadelphia, Pa. Dr. C. M. JACKSON, proprietor. 425-430

Delight's Spanish Lustral will make Hair grow on bald heads. It is the greatest discovery of the 19th century. For a toilet article it is superior. 170,000 bottles sold the last ten months in New England. Prepared from a recipe brought from Andalusia, Spain, by J. C. WADLEIGH, Lawrence, Mass.

Sold in New York by Barnes & Park, and F. C. Wells & Co. 379-430

Commercial Agents Wanted—Able and Honest men from New England or New York.
422-434* A. W. HARRISON, Philadelphia.

If you Want Employment, send at once for Mr. Sears's Circular to Book Agents. Our Publications are considered among the most saleable. Address, post-paid, ROBERT SEARS, Publisher, No. 181 William street, New York. 426-433*J

Scarlet and other Infectious Fevers.—**J. R. Staf-**ford's Olive Tar, placed over heated water, emits a very agreeable aromatic odor, which disinfects the atmosphere, and prevents other members of a family from taking any infectious disease. It may be placed in the sick room, or in a lower hall. A few spoonfuls is sufficient for 24 hours. Olive Tar is sold at 50 cents a bottle, by the Stafford Olive Tar Company, No. 16 State street, New York, and by all druggists.

Artificial Teeth.—**M. Leveti's new and improved** atmospheric pressure plates for artificial teeth, remarkable for the increased firmness in position and power of mastication, and very superior to the ordinary suction plates, are well adapted for the continuous gum. It is really worth the attention of those wearing or requiring artificial teeth to examine this great improvement before engaging elsewhere. Teeth removed by the benumbing process, and every improvement of the day.

M. LEVETI, Dentist,
No. 12 Waverly Place, near Broadway.
428-5t.sow*J Established in 1835.

Light! Light! Light!
DIETZ & CO., 132 William street,
Near Fulton, New York.

Manufacturers of IMPROVED KEROSENE, CAMPHENE FLUID and OIL LAMPS; GAS FIXTURES in various styles and finish; CHANDELIERS made to order for CHURCHES, COLLEGES AND PUBLIC BUILDINGS.
425-13teow

Whooping Cough.—**If an Oiled Silk Plaster, or a** piece of flannel moistened with J. R. Stafford's Olive Tar, is worn upon the chest, the cough will cease in a week, and the disease will not be communicated. Sold at 50 cents a bottle, by the Stafford Olive Tar Company, No. 16 State street, New York, and by all druggists.

A Suggestion.—**Consultation with and treatment by** Dr. S. S. FITCH, 714 Broadway, N. Y. City, ("*author of* SIX LECTURES" *on Diseases of the Lungs, Heart, Stomach, Liver, Bowels, Kidneys, Skin, Female Complaints, &c.*) may be had by letter, and remedies sent by express. Personal consultation and treatment at this office, when preferred. He is always at home. Invalids, writing, will state name, age, occupation, post-office, and state. Where born and lived? family complaints? strong or slender? color of hair, whiskers, eyes, complexion? height and girth just above the hips? Any heart trouble, cough, expectoration, raised blood, sore throat, hoarseness, loss of voice, chills and fever, night sweats, asthma, humor, skin disease, scrofula, spots, blotches or eruptions on the face, cancer, catarrh, rheumatism, bloating, palpitation, stoppage or fluttering of heart, disturbed sleep, dyspepsia, bad digestion, sour or sick stomach, wind, sinking feeling, biliousness, costiveness, diarrhœa, worms, piles, kidney troubles, weak back, pain anywhere? Add all other particulars. If a lady, married? had children? female complaints, irregularity? Enclose stamp for reply.—Dr. FITCH'S "SIX LECTURES," (320 pages, 20 engravings, bound in muslin,) sent by mail for 38 cents—25 for book, and 13 for postage, which must be prepaid.
427-8teowP

Opinions of Regular Physicians.

This certifies that I have recommended the use of WISTAR'S BALSAM OF WILD CHERRY, for diseases of the Lungs, for two years past, and many bottles, to my knowledge, have been used by my patients, all with beneficial results. In two cases, where it was thought confirmed Consumption had taken place, the Wild Cherry effected a cure. E. BOYDEN,
Physician at Exeter Corner.

Dr. William A. Shaw, of Washington, N. C., writes:—"As WISTAR'S BALSAM OF WILD CHERRY is the only patent medicine to which I have ever given my public recommendation, I shall not be suspected by the candid of giving rash or precipitate testimony."

None genuine unless signed I. BUTTS on the wrapper.

Burns, Scalds, and Chilblains, instantly relieved by applying J. R. Stafford's Olive Tar, which is sold at 50 cents a bottle, by the Stafford Olive Tar Company, No. 16 State street, New York, and by all druggists.

$112 a year is charged for Board and Tuition at the Hudson River Instit

Family Reading.

AUNT SALLY;

Or, The Cross the Way of Freedom.

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CHAPTER II.

It may gladden the diver's heart to gain,
From the depths of the Indian sea,
A pearl as fair as the dew-drops are
That lie on the summer lea.
And sweet to the hunter passing through
The woodland's leafy door,
May come the song of a timid bird
That never was heard before;
And the breath of a flower by the brooklet's side,
That all unseen till then
Has opened its buds to the wooing airs
Of the silent forest glen.
And blest it may be to the lover's thought,
To win from the world so cold,
The bride with her warm and trustful heart
In his tender arms to fold.
But the love for her who gave me birth
Is richer than ocean mines;
I would rather gaze on my mother's face
Than the purest pearl that shines!
And list to her songs when day is done
Than the notes of the rarest bird,—
More grateful than choicest flower's perfume,
Would be every soothing word.
And the lover's delight is weak and faint
To the joy that would fill my breast,
If far from her sad and ceaseless toil,
I could bear her away to rest.
Oh! Thou, who dost pity the poor, look down,
And grant to my life this glorious crown!

Years of anxiety and effort and hope deferred went by. At length, in 1852, Isaac received from his mother's master the long-desired letter, saying he would sell her to him for the sum of four hundred dollars. But now that the old trouble was over, a new fear tormented the faithful son. Was this woman *really his mother?* More than twenty years had passed since they were separated, and the only evidence he had of her existence was the testimony of her cousin in Mobile. Slight foundation it seemed upon which to rest so weighty a matter. Might it not be merely a plan of her master's to lure him into the dominions of slavery and punish him for his free spirit; or else to dispose profitably of an old and useless servant? His heart sickened at the thought. He must be sure that he was right before he went further, for to be disappointed at last would be more than he could bear. So he wrote a letter to the master, asking him to put various questions to her, relative to incidents in his early life, with which she only was acquainted.

If your mother had been lost for twenty years, and you hoped to regain her through the remembrances of your childhood, how would you recall the birth-day festival, and the prayers for you beside your little bed when your head was on her bosom, and the twilight walk through the rose-scented lanes when she told you a story of her girlish days, and that sad morning when for an outbreak of passion you fell into disgrace with your father, and she soothed and calmed you, and gently led you back to the path of duty and of love! Isaac was a poor slave boy when he knew a mother's care, but servitude cannot crush out the heart's flowers, and he had remembrances which were sweet to him, and which he knew would wake a response in her heart, if living she were. How anxiously did he wait for that letter which would be life or death to his hopes! It came at last. His questions were more than answered. Taking up the incidents as he narrated them, she had gone farther and recalled many things which he had forgotten, and sent them to him in her simple words with messages of affection.

That night what fervent thanksgiving did he send up to heaven for the blessed knowledge that he had a mother—he who had been so friendless in the world; that she loved and trusted him, and perhaps was even then supplicating their common Father for her distant son.

He now set about preparing to raise the money for her liberation. In March, 1856, he left Detroit, stopping wherever he had friends or could make them, and finally reached New York in early autumn, having some two hundred and fifty dollars collected.

After a few weeks in the city and vicinity he raised the balance of the amount, and then a new difficulty arose. How was the money to be transmitted, and his mother brought North? For experience has shown that it is a less troublesome and delicate thing to deal with Japan, and China, and Algiers, than with our Southern states, when it is desired to give to any of the colored population their birthright of freedom. Various plans were proposed and abandoned. At last he went to the office of Adams's Express Company to see if it could not be accomplished through their means. They declined doing it directly, but referred him to a well-known merchant of New York, as one who would advise and assist him, and for whom they would willingly undertake the matter. This gentleman listened to the story, and going to the Bank of the Republic, which is very popular at the South, deposited the money there, and arranged with the officers to have their correspondent in Selma, Alabama, purchase the woman and see her, with the requisite papers, consigned to the care of the Express Company.

The burden of care was now taken from Isaac; the responsibility rested upon others. He had been buoyant and full of courage while active exertion remained, but when that was ended and nothing was left for him but patient waiting, the very intensity of his feelings gave birth to fears, and led him to count the chances for her safe release, and to brood over every possible disaster. She had been lost to him for a score of years, and he could have heard of her death at any time with comparative resignation, but now that she had come back to him in blessed resurrection, and the meeting seemed so near, her loss would be like shipwreck to the storm-tossed mariner, when just in sight of the green fields, and the peaceful spire, and the cottage of love for which his heart had yearned through all the dreary voyage. Disturbed and anxious, he went that evening to his lodgings, and retiring to rest was soon lost in uneasy slumber.

And he dreamed. Some of his life-scenes passed before him like the moving picture of a panorama, so real that the present was forgotten in the past they restored. He saw himself, a boy, sitting on the dirt floor of his mother's little cabin at Fayetteville, after a hard day's work, and pouring his sorrows into her sympathizing ear. He had just begun to realize what it is to be a slave. He had been accustomed to play with the master's children, and had had many little privileges about the house, but now that he was old enough to labor, he was kept in the field from dawn till dusk, under the eye of an overseer who had no leniency for his youth nor compassion for his fatigue. The poor mother could not point her boy to a brighter lot, so she only said with a sigh as she drew the "hoe-cake" from the ashes for their evening meal, "Well, Isaac, you must try and do your duty by mas'r, and the Lord Jesus 'll stand by ye. Near as I can find out, He had heaps o' trouble all His days."

The cabin faded away, and almost a man in years and size, he stood by the "slave-pen," bidding her farewell before she went to Alabama. With unutterable grief he turned to depart, but her faith would not let her go without one word of comfort, so she called after him, "Keep a good heart, Isaac, and the Lord help ye! Put your trust in Him and He'll never leave nor forsake ye. Perhaps we shall see each other before we die!" This great anguish passed over, and he was in Louisiana toiling for his freedom. Hundreds of dollars had been paid to his master, but obstacles were constantly thrown in his way, and he was sometimes on the point of rebellion and despair. But he thought of his mother, and seemed to hear her saying, as of old, "Be patient; keep on, and the good Lord 'll bring it all right one o' dese mornins." And then he was a free man in Detroit, and the pastor of a Methodist church; longing earnestly that his mother might share the advantages of his position, and feeling inspired every day to labor by the remembrance of her Christian virtues. And then he was in the actual present, and the money had been sent for her redemption, and he was trembling lest after all the scheme might fail. In his dream he cried to heaven, "Oh, merciful Father! shall all her faith and trust in Thee be for naught? Wilt thou not reward the love and service of sixty years?" And then he thought an angel bent over him and whispered, "Fear not. Thy fidelity and hers have been chronicled. Wait a little while, and thou shalt clasp thy mother in thine arms."

He woke. The sun was shining brightly into the room, and having faith now that he was soon to meet her, he rose and prepared to leave New York for a little while, in order to raise the money necessary to defray their expenses till they should reach Detroit. Dean.

* Entered, according to the Act of Congress, by Joshua H. Lane, in the Clerk's Office for the Southern District of New York

THE GOLDEN RULE.

In the bustle of life, when the truth of the heart
Is tried by a selfish control;
Where, where is a refuge to shield, and impart
True light to a heaven-born soul?
O, pause not to ask what the wisest would do,
Their wisdom ne'er found such a gem:
"All things that ye would men should do unto you,
Do ye even so unto them."

If thou and thy brother have aught to decide,
And fail at the last to agree,
Ne'er bring to another thy cause to be tried,
As erring and selfish as he.
No,—judge for thyself by this rule, ever true,
Ere thou dost a brother condemn:
"All things that ye would men should do unto you,
Do ye even so unto them."

If a dark wave of trouble has swept o'er a soul,
And a cry has gone forth for relief,
Ne'er pause ere you give, nor thy charity dole,
Lest thou add a new pang to the grief.
Still follow the rule that is changeless and true,
And ne'er will thy conscience condemn:
"All things that ye would men should do unto you,
Do ye even so unto them."

Sidney Dyer.

LIZZIE VAN AKEN;

THE INDUSTRIAL SCHOOL GIRL.

Lizzie's little, fat, short hands trouble her in winter by becoming rough. She is inclined to talk about them a good deal, and to shake them about, as if that would relieve them and heal the red cracks. Mrs. Dudley knows they must be uncomfortable, and she has often rubbed on salve, and done what she could, to make them better. One day, just as Lizzie was ready for school, and Mrs. Dudley had been attending to the cracked hands, she said:

"Do not talk about them in school, and don't shake them about to attract the attention of the children."

"No, ma'am, I don't talk in school," replied the sensitive child, and the tears came into her eyes. She was grieved that Mrs. Dudley should think she would talk when she ought to be silent.

In a few minutes, she left the room to go down to the school-room. The lady had occasion to follow her into the hall, and there she was standing at the head of the stairs, wiping her face with her dress.

"What are you wiping your face with?" exclaimed Mrs. Dudley, who had put pockets in her dresses, and furnished her with handkerchiefs.

"With my handkerchief," she answered.

Mrs. Dudley stood still an instant, and so did Lizzie, when she said:

"You may come into my room, Lizzie."

She took her seat by the stove, and the little girl stood by her. I cannot tell you how badly she felt, for it was the first time she had detected Lizzie in an untruth. She looked at her sadly and steadily, and then said slowly:

"What did you wipe your face with, Lizzie? Be careful what you say."

Lizzie looked about wildly, and said nothing. Mrs. Dudley repeated the question, but still she did not answer. How terrified she looked! Mrs. Dudley drew her into her lap, and repeated the same question once more. Lizzie was silent.

"Did you use your apron?"

"No, ma'am."

"What did you use?"

"I used my dress."

Lizzie did not weep, but oh, how scared the expression of her usually happy face!

"Is it not time for school?" she asked, wishing for some excuse to leave the room.

"Yes, it is time for school, but I don't wish you to go down at present."

Mrs. Dudley drew Lizzie's head down so that it could rest on her, and clasped her arms around her closely and affectionately.

"How could my little Lizzie tell me she used her handkerchief?"

"I don't know, ma'am," she replied, and then she burst into tears and wept profusely upon Mrs. Dudley's bosom. Her fright seemed to have passed away, and grief had taken its place.

"I am so sorry I told a lie," she said.

"I am very sorry, too," said the lady, and she talked for some time about the sin of lying. Lizzie wept as if her heart would break, and every now and then she would say:

"I am so sorry I told a lie."

"You were afraid I should not like it if I knew you used your dress instead of your handkerchief?"

"Yes, ma'am."

"And so you said you used your handkerchief?"

"Yes, ma'am, and I am so sorry I told a lie."

"If you had told me that you had used your dress, all I should have said would have been, I wish you always to use your handkerchief."

"I am so sorry I told a lie," again declared the sobbing child. "I will never do so any more; I will pray to God to forgive me."

"God is always willing to forgive us when we sin, if we are truly sorry for it."

"I am sorry, Mrs. Dudley."

"I think you are. Would you like to pray now?"

"Yes, ma'am."

Mrs. Dudley arose and locked the door, and then, with one arm around Lizzie, they both kneeled by the bed.

"What shall I say?" inquired the child, with such a wretched, anxious face that it was painful to look at it.

"You know God is your father—your heavenly father—you can tell him what you have done and how you feel about it."

She dropped her head on her hands, and in broken accents confessed her sin and asked for pardon. "Our Father, who art in heaven, I have told a lie, and I am so sorry. Will you forgive me and keep me from doing so any more." Then Mrs. Dudley prayed, and after they arose from their knees, she again took Lizzie in her arms, and pillowed her head on her bosom. The child was more quiet, and began to talk about the commands of God, and repeated one after another.

"I want to keep God's commandments. I don't want to do wrong," she said.

"I hope you will always try to do right, but if you do sin, you must remember that God is ready to forgive you when you repent, and you must not be afraid to go to him and ask him."

"Do you suppose God will forgive me?" she inquired earnestly, looking up into Mrs. Dudley's face.

"Yes, my child. He says in the Bible, 'He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy.' If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If you do truly repent of your sin, God forgives you."

"I am truly sorry," said the child.

"Then you may believe that God forgives you, for he always does just as he says he will."

For some time they sat and talked together, and although Lizzie was calm, she often repeated, "I am so sorry." At length she said:

"I do love you so, I don't wish ever to leave you."

"I love you, Lizzie, and I want you always to be a good girl. Do you think I loved you, when you said you used your handkerchief?"

"Yes, ma'am, God loves us while we are sinners."

"Yes, he so loved us that he sent his son to die for us." After further conversation about God's love to us, Mrs. Dudley inquired:

"Don't you wish to go to school now?"

"No, ma'am, I would rather stay with you."

"You may, if you prefer. You can get your sewing, and sit down by me."

Mrs. Dudley supposed it would be well for Lizzie to think of what they had been talking, so she excused her from the family school. As she had no one to study with her, it made less difference than with most children if she was away for a half-day.

I do not by any means think Lizzie is in the habit of saying what is untrue. There is no expression of deceit upon her face, and she has been in Mrs. Dudley's family several months, and there has, till this time, been no occasion to suspect her word. She was overcome by a sudden temptation. Mrs. Dudley has always been careful not to tempt children to utter falsehood, and when she spoke to Lizzie, she had no idea that her exclamation would lead her to sin.

Do you think our Savior loved Peter less when, after he had denied him, he went out and "wept bitterly?" Jesus knew his heart. He knew that he loved him, and he freely forgave him. This readiness to forgive makes the Christian even more reluctant to sin against God, for it makes sin against such a friend appear still more exceeding sinful. I hope no one will love Lizzie less for what I have told you about her, for, like Peter, she "wept bitterly," and I do not doubt she has been forgiven.

When you sin, dear child, I hope you will at once confess your sin, and seek forgiveness, as did this little Industrial School girl. Remember how much greater your advantages have been than hers, and how much greater, consequently, your sin, if you do that which is wrong.

"HONOR THY FATHER AND THY MOTHER."

Exodus xx. 12.

The 16th of January last witnessed the gathering of about a score of persons at an old New England farm-house, to celebrate the eightieth birth-day of a mother.

The day was clear and cold, the mercury standing that morning 18 degrees below zero. Some preparation had been made for the event. The old house was warmed in all its parts, and thrown open to the reception of its guests.

Five out of eleven children were present, with four grand-children, and one great-grand-child. Three of the sons brought their wives, and two of the daughters their husbands. The eldest and the youngest of the family were there. The oldest neighbor, a man of more than four-score years, with snow-white locks and furrowed face, was there. The young village pastor and his queenly wife came also to grace the scene.

All complimented the aged matron, and strove to recall her youthful days. It was a beautiful sight. There sat a venerable mother in her "old arm-chair," proud of her children's society, and strong in their strength. There were sons and daughters, grown to meridian life, assembled to commemorate her birth. There were youth, and beauty, and prattling childhood, vieing with each other in filial honors. The dinner was the principal feature, and about 3 o'clock P.M., all were seated at the festal board.

A blessing was then invoked,—the feast next followed. After this, the pastor took the family bible, and read parts of Genesis xlvii., Psalms xc., and Eccl. xii., concluding with appropriate remarks and prayer. Then the eldest son, a man of fifty-eight years, recounted his mother's virtues and rose up to call her blessed. Another contrasted the treatment of aged persons in Christian and heathen lands, and the youngest, last of all, congratulated the rest on their convention, and suggested that that day be henceforth marked as a holiday in their calendar. We noticed as one and another spoke in praise of their faithful and long-tried friend, that not a cheek was dry, not a voice but that faltered in utterance, not a bosom but that heaved with emotion. At such a time, it is not unmanly to weep. Tears are sometimes a relief, and do the heart good like a medicine. It was good to be there.

The domestic affections were called into vigorous exercise. The noblest feelings of the heart were allowed full play. All went away conscious of an elevation above the low and sordid trifles of men. God grant that such scenes may become more frequent. May this dear mother long live, and her children ever honor her natal day.

J. Newton B.

REST AND LABOR.

The following notices may be perused with advantage by all classes in the community:

1st, Early rising is highly favorable to health.—It is scarcely possible to find a healthy person very old, who has not been habitually an early riser. Sickly and infirm old people there may be, who have been in the habit, through life, of late rising, but not many healthy ones. The following are the names and ages of several men, most of whom were eminent, and remarkably healthy, who were distinguished for early rising. Some of them rose as early as four o'clock in winter and summer; and one or two of them as early as three in summer. Dr. Frahklin, 84; John Wesley, 88; Buffon, the naturalist, 81; Stanislaus, King of Poland, 89; Lord Coke, 85; Fuseli, the painter, 81; President Chauney, of Harvard College, 81; Washington, 68; Matthew Hale, 68; Dr. Priestly, 71; Dr. Samuel Bard, 79; Bishop Burnett, 72; James Mason, 100, &c.

2d, Early rising is a source of pleasure.—Can any one entertain a doubt on this point? All early risers we have ever seen find early rising agreeable. One author, in treating on this subject, has the following remarkable words: "There is no time equal in beauty and freshness to the morning, when nature has just parted with the gloomy mantle which night had flung over her. The forest leaves sparkle with crystal dew; the flowers raise their rejoicing heads toward the sun; the birds pour forth their anthems of gladness; and the wide face of creation itself seems awakened and refreshed from a mighty slumber."

3d, Early rising is favorable to study.—Solomon says, "Let us get up early to the vineyard; let us see if the vines flourish; if the tender grape appears; if the promeganates bud forth." The wise man takes it for granted here that the mind is active at that hour in observation, as it truly is. There is not a little reason to believe that Solomon devoted this sacred season, as some have called it, to the study of the "hyssop," the "cedar," and other plants and trees; and that it was his morning studies that enabled him to be so very remarkable a man.

4th, Early rising is richly fraught with moral benefit.—Let us look to the peasants of Switzerland, going forth to their labors—young and old, male and female—at the dawn of day, singing hymns about the rippling streams, the towering cliffs, the tall forests, in strains scarcely exceeded by the most joyous of the feathered tribes; and then again, behold them playing with their babes in all the tenderness of paternal love.

5th, Early rising is advantageous to business.—Franklin used to say:

"Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise."

Exercise of the body, whether in recreation or at labor, is of far greater value in the morning than at any other time of the day. An early walk is much more agreeable, as well as more useful, than a later one. The labor of the farmier and the mechanic is also more agreeable in the morning than at any other time, to say nothing of its usefulness. The lesson of the school or of the family is easier studied, better understood, and more readily retained, at this than at any other time. Devotion, too, is more spiritual at this hour than at any other part of the day.

6th, Early rising is in accordance with reason.—It is therefore beneficial, for all reason is the source of utility. Nothing ever can be useful that revolts against reason; but whatever is congruous with reason must be salutary. T. M.

Selections.

REV. JOHN HANCOCK OF LEXINGTON, MASS.

[He was born in Cambridge, educated at Harvard College, and died in 1752, in the 32d year of his age, and 5th of his ministry. Dr. Sprague, in his "American Pulpit," gives the following illustrative anecdote, furnished by Rev. Theodore Parker, of Boston, who was born and brought up in the parish in which Mr. Hancock was so long the minister.]

"In the period of Mr. Hancock's ministry, while the country was newly settled, and the bounds of estates not well fixed, it frequently happened that his parishioners would find it difficult to settle the bounds of their respective estates. On such occasions, Mr. Hancock volunteered his services as arbitrator and final judge. He would repair to the house of one of the contending parties, and address him by his Christian name, as was the custom of the clergy, except when speaking to such as were technically called 'Gentlemen.' 'Joseph,' says the minister, 'I hear you quarrel with neighbor Reed,'—if that was the name. 'Why,' says the man, 'we didn't rasly get our horns together.' 'Ah, but I hear you quarrel with him,—about your lands, I suppose it is.' 'Yes, Sir.' 'Well, take your deed and your plan, and come over to Reuben's with me.'

"They go together to the neighbor's house, and, after the usual salutations, very humble on the one side, and very lofty on the other, the minister says,—'Well, Reuben, I have brought Joseph along with me to settle the quarrel between ye—get your deed and your plan.' Then he compared the two, heard the rival claims, went to the spot, attended by some of the other neighbors, and walked back and forth, looking at the premises; then, having made up his mind, he would say,—'Take your axes and cut some stakes.' They were cut. 'Drive this stake down here, and pile some stones around it.' That was done. 'Now drive that stake down there, and pile some stones around that.' It was done accordingly. Then he would say,—'Now, Reuben and Joseph, your line runs there, and there let it run for ever! That is *your* land, Joseph, and that is *your* land, Reuben, and let us have no more quarreling about this matter.'

"This clerical manner of getting a *judicium rusticum* was effectual. There was no appeal. Substantial justice was done, litigation was avoided, and good feeling restored. His manner on such occasions, and the assumption of authority attending it, procured him the title of *Bishop Hancock*—not a very pleasant name to the men who gave it.

"The following story illustrates his self-reliance and independence. In the latter part of his ministry, while he was quite aged, but still hale and vigorous, and not a little disposed to use his authority, the two deacons, and perhaps others in the church, thought it necessary to put some check upon the good old man. So, on a set time, the deacons went to his house to propose that they should have Ruling Elders in the church. It was thought to be a difficult matter to propose the business to so lofty a man,—so the ablest of the deacons undertook it—after the following fashion. 'We think, Sir,' said he 'that on account of your great age, you ought to have some assistance from the church, in your numerous assiduous labors.' 'Ah,'—says Mr. Hancock, who knew what was coming,—'I know I am old, and I suppose I am feeble too,—I thank the church for their kindness. But how do they propose to help me?' 'Oh,' said the deacons, 'they thought they would appoint two Ruling Elders to divide the care of the church with you. But they do not wish to do so without your consent.' 'Well, I should like it,' said he—'perhaps they would choose *you* to the office.' The deacons concurred in that opinion—'They couldn't do better; you might be of great help to me. But what do you think is the business of Ruling Elders?' saith he. 'Oh,' said the aspirants to the office, thinking the difficulty all over,—'we will leave that to you,—you are a learned man, and have studied the history of the church.' 'Yes,' said he, 'I have studied ecclesiastical history a good deal, and paid particular attention to church discipline and government, and I think I know what the Ruling Elders ought to do.' 'We leave it wholly to you to say what part of your labor they shall attend to,'—remarked the deacons. 'Well, then,' said the Bishop, 'I should like to have one of them come up to my house before meeting on Sunday, and get my horse out of the barn, and then saddle him and bring him up to the door, and hold the stirrup while I get on. The other may wait at the church door and hold him while I get off; then, after meeting, he may bring him up to the steps. This is all of my work I ever can consent to let the Ruling Elders do for me.' The office has remained vacant to the present day.

"The following shows that he could be facetious as well as episcopal. He once visited a wealthy farmer, one of his best friends, who was in the habit of making him presents from time to time. He went to visit the family once; it was in haying time, and the men folks were at a distance in the meadow, so he only saw the farmer's wife and the younger children. It was in the forenoon, and she got him for luncheon some brown bread and cider, and set before him also a whole cheese, that he might cut for himself. He put his knife on the cheese, first this way and then that, as if in doubt where to begin. 'Where shall I cut this cheese, Mrs. Smith?' asked he. 'Cut it where you have a mind to, Mr. Hancock,'—was the answer. 'Then,' said he, 'I think I will cut it at home.' So slices of cheese were brought for the lunch, and the whole cheese put in his saddle-bags."

PRAYER OF THE SERVANT ANSWERED.

A writer in the *Methodist Protestant* relates the following interesting incident:

Being in Surrey county, Virginia, in the fall of 1840, I attended a religious meeting held in an old colonial church, one of the relics of our union with England. After a warm sermon, an invitation was given to seekers of religion to approach the altar of prayer. Among others who availed themselves of this invitation was a gentleman, I judge, of forty-five years of age. There seemed to be much sympathy felt for him by those present, and I judged him to be a man well thought of in the neighborhood, which I learned was a fact. But I was particularly attracted by the manifest sympathy of an old negro in the congregation. I judged him to be a man of eighty years; his frame, once athletic and erect, was now bent beneath the accumulated weight of years. I learned that the relation of master and slave subsisted between the penitent at the altar and the weeping old negro at his seat, which was near to the end door of the church. The penitent, truly agonized in prayer, and old Jeffrey, for this was the name of the negro, evidently joined with deep feeling the prayer of the wrestling mourner. It was not long ere a shout, as from those victorious in battle, went up, and the walls of the old house resounded with the praises of the victor—the wrestler had prevailed, prayer was answered, and the happy convert was now here, and now there, embracing friends and receiving their hearty congratulations. But none in that house was more joyous than old Jeffrey, and, raising himself on his staff, which gave him support, he made his way toward his happy young master, (as he called him,) and the master at the same time making toward his slave, they met about midway the church, and the convert fell on the neck of his old servant, and wept with joy in the aisle of the house of God and in the face of the congregation. And words like these were spoken by Jeffrey—"Bless God; my poor boy, I have been praying for you this long time."

There was no dry eye in that assembly, and the two, master and slave, were the only objects of attraction for the time. Said a minister present, "I never saw so touching a scene."

COMMODORE DALE.

We extract the following from "Bishop Mead's Recollections," published in the *Southern Churchman:*

I must not omit to mention, among the families of Norfolk County, that of Dale—an ancient and respectable one of this and surrounding counties, nor can I otherwise than specially refer to one member of it, Commodore Richard Dale, who was born in this county in the year 1756. At an early period—twelve years of age—he chose the sea for his habitation. Five times he was taken prisoner by the British during the war of the Revolution. He was in the Mill Prison at Liverpool, but escaped, and was seized by a press-gang, carried back, and thrown into a noisome dungeon for forty days. Being released, he was again thrown into the Black Hole for singing rebellious songs. Again escaping, he fled to France, and was appointed First Lieutenant in the Bon Homme Richard, in the fleet of Paul Jones, which spread such terror along the western coast of Scotland. In the desperate action with the Serapis he distinguished himself, and was wounded in the head. Being appointed captain of an armed merchantman in the American service, he continued to command her to the end of the war. In 1794 he was made captain in the United States Navy, and in 1801 he commanded the Mediterranean Squadron. In 1802 he retired to private life, and spent the remainder of his days in Philadelphia, where he died in 1826, aged seventy years, loved and honored by all who knew him. But I should not have introduced his name into this work, except for the fact that his religious character, for many years before his death, was as marked as his military one had been before. My acquaintance with him commenced about six or eight years before his death, and was most intimate to the last. His house was my happy home during our General Conventions.

He was one of those open, honest men who could and did speak freely on all subjects, to all men, and yet not give offense. It was expected of him to reprove sin and irreligion, no matter in whom it was seen. He took an active part with the philanthropic of Philadelphia in all their great plans of benevolence. Especially did he patronize all religious efforts for the seafaring race. He had a large sail-loft for a chapel, which was always considered as Dale's Chapel, and which he often attended, even though he must leave his own church to do it. A pious old Presbyterian minister* was the officiating clergyman in it, and was most devoted to his work. I have attended with the old commodore in that loft, and preached to his congregation with great satisfaction. Although full of charity to all others, and holding no exclusive views, yet was Commodore Dale warmly attached to the Episcopal church, and may be regarded as the father of St. Stephen's, which was built by his nephew, Dr. Montgomery. It was good to see his large, manly form go through all the postures, and hear his bold seaman's voice in all the responses of the Liturgy.

Commodore Dale was in his religious, as well as in his military character, no half-way man. He did not attempt to serve God and mammon—to carry religion in one hand and the world in the other. He was amongst the first in Philadelphia to break away from an old system of churchmanship which allowed such a compromise with the world. May his spirit descend to his latest posterity, and his example be faithfully copied!

* Rev. Mr. Eastburn.

Horticulture.

HINTS ON GENERAL PRINCIPLES OF CULTURE.

"And the earth brought forth grass, the herbs yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so."

Looking at the wants of man, in reference solely to his present state, we have in the above words the record of the primary fulfilment of the most important law of creation. For (as we have before had occasion to remark) animal life for its nutriment is wholly dependent on vegetable. The record of one year of vegetable growth is the record of a thousand. It is merely the repetition of the same process.

This article will conclude what we can find space for on annual vegetable growth in these columns; and therefore we cannot refrain from begging our readers to reflect upon the truth, that in this, as in all other branches of Natural Philosophy, in exact proportion to that knowledge of the subject which the progressive advancement of human discovery lays open to us from year to year, do we find the facts elucidated, coincide and accord with those short but comprehensive epitomes of them that are distributed through the pages of the sacred writings. But in proportion, also, as the natural philosopher is master of his subject, will he appreciate the force of this remark.

When the annual shoot has made its growth and matured its wood, it is ready for the final process, to which the two former that we have before discussed were only the necessary preliminaries. This third and last process is the putting forth its blossoms, and that as the precursor of its "yielding its fruit after its kind," with the view to the perpetual increase of its species

In some plants and trees this last process is completed within the year that produced the shoot, and only takes place once on the same shoot. In others, again, this concluding process is deferred until the succeeding year, and is afterwards for several years repeated on the same branch. For our present object the distinction is not material, because we have now only to treat of the agencies by which the process itself may be facilitated or checked.

The success and perfection with which these important functions are performed, will primarily depend upon the sufficient maturity of the wood. For it is only upon perfectly mature wood that perfect flowers and fully developed fruit or seed can be formed. Assuming the maturity of the wood to be complete, in cases where the shoots have been produced during the same season, the decrease in the moisture supplied (under artificial culture) will have given a rest to the activity of the vital energies. In nature, except in unusually wet seasons, (when for that very reason the shoots will prove too soft and unripe,) that rest occurs naturally. Then comes the full intensity of summer heat, and with it the bloom buds make their appearance, and again with them the future seed. Warmth, therefore, gently increased is seen to be the agent employed to bring forward this process of growth; and when once started, in artificial culture, water may be liberally applied to give the necessary vehicle for a full supply of nutriment to develop fully the size, whether of flower or fruit. But as soon as that is well developed in volume, the water should again be reduced, (otherwise the flavor of fruit will be deficient,) and the heat must be allowed full play to ripen the fruit and seed. For this formation and growth of the flower and fruit may in theory be resolved into two of the divisions that we have applied to the annual growth of the shoot, namely, first, the expansion in regard to dimension and then the maturing process, which is the ripening of the fruit or seed.

In reference to this last process, (the ripening of fruit,) it is of importance to its flavor that the direct rays of the sun should fall upon it, refracted as little as possible. This, in reference to another subject, we have before adverted to. For which reason shade wholly opaque should be avoided; and where, as in some cases will occur, the mid-day sun is too powerful, thin open muslin, netting, or some similar material that does not wholly intercept the direct rays is the best.

An increase of moisture at the commencement of this third process, and the maintenance of adequate heat during its progress, will therefore be the agencies to be employed. Any material check in the latter will, if continued beyond a brief period, seriously injure the crop. The amount of heat, whether natural or artificial, depends of course on the kind of plant. It is not requisite, nevertheless, that in artificial cultivation the degree of heat should be at night as high as by day. On the contrary, as in nature the nights are cooler, so in fruit-houses it has been proved that allowing the heat to diminish somewhat at night contributes to that chemical action and vital assimilation that is necessary for the production of the highest amount of flavor.

In trees in which the third process of growth that we are discussing takes place in the second or a subsequent year, pruning the shoots back so as to limit the quantity of bloom, is a material assistance to a successful result. But this we shall treat of hereafter.

We have now sketched briefly the chief points of the growth of a tree. Novices in Horticulture who will master these "Hints," and reflect upon the principles they involve, will, we venture to say, not long remain unsuccessful practical gardeners.

FLORICULTURE.

We have availed ourselves of the dormant season of vegetation during the last few weeks to present our readers with some indispensable theoretical knowledge. The season is approaching when we must devote more of our limited space to practical objects. As all results, however successful, are only empirical, unless the principles on which our practice is founded are understood; and as we aim at higher objects than the mere transmission of practical information, without the communication of scientific knowledge, we shall from time to time continue, as the occasion for them is called forth, our theoretical hints.

In proceeding (now that the season for general active vegetable growth is drawing near) to more practical topics, we must request our readers to remember that if they want to have their gardens and plant-houses look well by-and-by, they must *now* make preparations for bringing about such a result. The man who wants a pudding for dinner, has only to buy the materials a few hours previously, and tell his cook to make it; but he who wishes a fine lettuce in May, must *now* tell his gardener so; or it will soon be too late for him to grow it within the time. For this reason it is that we must now from week to week devote much of our space to those directions on the due observance of which the beauty of the green-house and garden two or three months hence will depend.

Cinerarias that have been in small pots through winter, should have any decayed leaves removed, and be repotted in pots nine inches at least in diameter, in a compost of leaf mould, decayed stable manure, and strong loam in equal parts, roughly mixed but not sifted. They require to be kept very near the glass; and to be cautiously watered till the roots reach the outside of the pots. They are very susceptible of green fly, (*aphis,*) and must be watched. The syringe is the best means of keeping it off, but care must be observed in using it in houses kept at a moderate temperature, for there, the leaves are apt to mildew. Scotch snuff in small quantity on the end of the shoots will kill them. Tobacco-smoke this family objects to, unless it be very weak. For which reasons, this family of plants, and *Calceolarias* (which require much the same treatment) are often troublesome for a novice to manage in a mixed collection. A little experience, and keeping them in the warmest part of the house, will soon familiarize him with their culture. A few long hairs from a housemaid's hair-broom, tied to the end of a bit of stick, in the hands of a true lover of plants, enables him in a few minutes to clean half-a-dozen pet plants from green fly, without recourse to tobacco or snuff. When a green-house is smoked to get rid of insects, the above families are safest if removed from it for the time.

Geraniums, or rather *Pelargoniums,* that were cut back last fall, should now be potted, without breaking the ball of roots, in large pots, in a compost of loam and old hot-bed manure in equal parts. Place some crocks and an inch of coarse sod or loam, in lumps an inch square or so, at bottom of pots. Keep them near the glass, but water sparingly for two or three weeks. As they advance in growth, tie out the shoots to sticks to let air and light to their centers. Scarlet varieties that have been dormant through winter, place near the light, but do not repot them, nor water till they begin to grow, and then sparingly till April.

Fuchsias and many deciduous green-house plants that have been dormant the last three months, *may now* be shifted into new compost in fresh pots. That named above for Cinerarias will suit them. Their roots should be shook partially out of the old soil, and the dead parts cut off, and their branches also cut back to good ripened wood of last year. They will speedily break out into leaf all over, until which time they want but little water.

Mignionette, Nemophila, Candytuft, Ten-week Stocks, Alyssum, Sweet peas, and many common annuals, may be sown in pots three inches in diameter, and placed in the green-house to forward for early bloom.

KITCHEN GARDEN.

Rhubarb (or pie plant) may now be forced by covering the crown of each root in the bed with half barrels, or large flower pots, and then laying all over the surface of the bed hot manure, fresh from the stable, two or three feet thick, covering over the barrels also. In three weeks the leaves will be found fit to gather for pies. In that state they are blanched, and form a most wholesome and desirable substitute for green gooseberry pies. Replace the barrels and you may gather several times at intervals of a week.

Radishes, Lettuce, Parsley, Cabbage, and Tomatoes may now be sown in a moderate hot-bed, by those who wish them early. Guard the sides of the bed from draughts of cold wind with old boards or mats. Winds cool a hot-bed quicker than rain.

Cold frames that were filled in November with Lettuce or Cauliflower plants, should have plenty of air in mid-day, when the air is above freezing point, but shut close at night and cover to exclude frost. This is more moment now than some weeks back, when the weather was severe, because then the plants were comparatively dormant; now they are beginning to grow, and will be easily checked by cold.

The Loss of the Northern Belle.—Several checks and sums of money have been transmitted to Mr. Lane of Broadstairs, for the boatmen who saved the crew of the Northern Belle from a watery grave; and Mr. B. Campbell, American consul in London, invites American residents in London to give similar expression of their gratitude. Mr. Croskey, the United States consul at Southampton, subscribes £50. The names of the brave fellows are published, and are as follows:

Crew of the Mary White: John Castle, George Castle, William Hiller, jun., Robert Miller, James Rowe, George Emptage, Edward Emptage. This boat saved seven hands. Crew of the Culmer White on her first trip to the wreck: John Cowell, William Wales, Joshua Miller, John Sandwell, George Emptage, Thomas Holborn, William Ralph, Robert Gilbert, Robert Parker. Saved 14 hands. Crew of the Culmer White on her second trip to save the captain and pilot: John Cowell, William Wales, Jethrow Miller, Jerry Wales, Fred Lawrence, Thomas Sandwell, Robert Simpson, James Bere, Robert Parker, George Emptage, Alfred Emptage.

Foreign Miscell

Dr. Davidson and Manchester Independent College at Manchester, of Dr. Vaughan is Principal, has of late been warm discussion. Dr. Davidson, the I biblical Criticism, has lately published a subject of Inspiration which, to say th inquiry; and we learn that the Commi ment, who preside over the affairs the promptly responded to the call. We sh prejudge the question, and we call atte as it affords an instance of the promptitu with which bodies untrammeled by sta in a case of suspected heterodoxy, whe made neither to formal articles nor to their interpreters. We trust the commit duty faithfully in the delicate matter no them, avoiding equally the bias of pe and the fetters of unreasoning prejud *Times.*

Great Blast.—On Friday last, one of ing operations, which are periodical at Harbor quarry, took place in the presen guished assemblage of visitors. All pre gratified and astonished by the effects such certainty by the agency of gun voltaic battery, and by the large amou lodged and broken up into masses var to ten tons each. It is computed that tons were brought down and broken int for loading, by this explosion. Nearly of stone have been already dislodged by the construction of the harbor, with without accident.

Hugh Miller's Last Lecture.—A Christian Institute was held in Edinbu ings ago, to hear and read a lecture on th luge, written by the late Mr. Hugh Mill was read by the honorary secretary, Mr. a most interesting character, and went t though it was said in the Sacred Scriptu luge covered over the whole heavens, opinion that it was only over the popula attempted to confute the doctrines of others, who were of opinion that it cov earth. He also showed that his opinion ed by an eminent bishop in the days of C lecture was listened to by a large and of ladies and gentlemen, with the most tion.

Mr. Cobden on Maritime Law.—A Cobden on this subject has been publish states his belief that the belligerent r Britain were surrend

Foreign Miscellany.

Dr. Davidson and Manchester College.—The Independent College at Manchester, of which the Rev. Dr. Vaughan is Principal, has of late been the subject of warm discussion. Dr. Davidson, the Professor of Biblical Criticism, has lately published opinions on the subject of Inspiration which, to say the least, call for inquiry; and we learn that the Committee of Management, who preside over the affairs the college, have promptly responded to the call. We should be sorry to prejudge the question, and we call attention to it now as it affords an instance of the promptitude and freedom with which bodies untrammeled by state fetters move in a case of suspected heterodoxy, where the appeal is made neither to formal articles nor to courts of law as their interpreters. We trust the committee will do their duty faithfully in the delicate matter now committed to them, avoiding equally the bias of personal affection and the fetters of unreasoning prejudice.—*Christian Times.*

Great Blast.—On Friday last, one of the great blasting operations, which are periodical at the Holyhead Harbor quarry, took place in the presence of a distinguished assemblage of visitors. All present were much gratified and astonished by the effects produced with such certainty by the agency of gunpowder and the voltaic battery, and by the large amount of stone dislodged and broken up into masses varying from three to ten tons each. It is computed that above 120,000 tons were brought down and broken into masses, ready for loading, by this explosion. Nearly 6,000,000 tons of stone have been already dislodged by this means for the construction of the harbor, without failure and without accident.

Hugh Miller's Last Lecture.—A meeting of the Christian Institute was held in Edinburgh a few evenings ago, to hear and read a lecture on the Noachian Deluge, written by the late Mr. Hugh Miller. The lecture was read by the honorary secretary, Mr. Dunn. It was of a most interesting character, and went to prove that, although it was said in the Sacred Scriptures that the deluge covered over the whole heavens, he was of the opinion that it was only over the populated globe. He attempted to confute the doctrines of Dr. Kitto, and others, who were of opinion that it covered the whole earth. He also showed that his opinions were supported by an eminent bishop in the days of Charles II. The lecture was listened to by a large and influential body of ladies and gentlemen, with the most profound attention.

Mr. Cobden on Maritime Law.—A letter by Mr. Cobden on this subject has been published, in which he states his belief that the belligerent rights of Great Britain were surrendered at last war, not from forbearance to Russia, but in order to avoid a collision with the people of America. It was known, he says, that any attempt to revive the proceedings which led to the rupture of 1812 would be resisted, would lead to bloodshed, and would, in all probability, end in a war between the two countries. Our government, therefore, very wisely yielded the point, and, in doing so met the wishes, not merely of America, but of every nation of Europe. He has no doubt that, when the question is discussed in Parliament, there will be an all but unanimous decision in favor of the offer of Mr. Marcy, to exempt private property afloat from capture during war.

The African Twins.—We have been afforded a private view of these interesting little children, so indissolubly linked back to back by a singular freak of nature, the band of union being between fifteen and seventeen inches in circumference. They are about five-and-a-half years old, seem remarkably healthy, and their buoyancy and sprightly prattle render them peculiarly interesting. They warble little cheerful songs with a good deal of the artless humor peculiar to the negro race, and frisk about the room with wonderful facility. We observe that they are to be publicly exhibited next week in the Waterloo Rooms, and we feel assured that they will prove objects of singular attraction. Their mother arrived at Liverpool on the first of the month in the Atlantic steamer, after having been ransomed from her slaveholding owners, and now accompanies her children, and she has, we understand, left behind her, in North Carolina, her husband and eight sons and daughters, still in the bonds of slavery. These it is intended also to ransom, as soon as the means of doing so can be realized, in order that the family may again unite and enjoy the sweets of liberty in this country.

The Other Side of the Ticket-of-Leave Question.—At the Marlborough Street Police Court, William Pearson, a convict holding a ticket-of-leave, applied to the magistrate for assistance. He was discharged from prison on the 8th of October, when £4 were given him. Since then he had tried every means of obtaining work, but had failed. For the last four or five nights he had been without shelter, lying in doorways and sheds. He had at length obtained the promise of a free passage to America, and all he wanted was a little assistance to enable him to live until the ship sailed. Mr. Bingham took time to inquire into the story, and on Wednesday announced that it was correct in every particular. Pearson, however, had injured himself by his frank admission of having been convicted, for the free passage to America was now refused him on the ground that convicts were amongst the persons excluded from admission into the United States. The magistrate gave the man 10s., and suggested Australia as a place to which he might emigrate.

Crime and Suffering.—If it were a fashion in England to give to each year its appropriate heraldic device, the pursuivants, however they might blazon the ground in *or*, to denote the general prosperity, they would be compelled to cross it with a bar sinister in deepest *sable*, because of the singularly appalling crimes which have characterized the past twelve months. Murder of the most foul description, and frauds of the most gigantic nature, committed by men of education and social position, with a sudden increase of audacity and violence on the part of the notoriously criminal part of society, are producing something like panic in the minds of the quiet and honestly-plodding portion of the community—so that suggestions to slash, shoot, and hang without mercy every man who wears the semblance of a villain, or who offers to be a thief, are actually received with favor in quarters where, but a short time ago, they would have been scouted as most unmerciful and unchristian.—*Chr. Times.*

Progress in India.—Scarcely a mail arrives from India that does not bring to us some new indication that the power of Hindoism is passing away, and that the whole fabric of that lonely superstition will soon be leveled with the dust. No more hopeful symptom of this consummation could be imagined than the altered tone of the Hindoos with respect to women. In that direction the social prejudices seemed most deeply rooted; it is these that are now most rapidly passing away. Not a year has elasped since the enactment of the beneficent law—passed with the general consent of the Hindoos themselves—which allows the re-marriage of widows. Since then, great restraint—amounting to a virtual prohibition—has been put upon the practice of polygamy; and now we hear that a passion has sprung up among the wealthy Hindoos for the education of their female children. In none of these reforms is the hand of the missionary directly visible; but not the less surely can we trace his work. The leaven is hidden, but the fermentation begins to be visible over the whole surface of society.—*Christian Times.*

Decline in Ireland.—The admirable lessons partially practiced by the disciples of the late Father Mathew are slowly but surely falling into disuse in Ireland. Several of the country journals are complaining recently of the vast spread of intemperance in their several districts, and the consequent increase of crime of the second degree, such as robberies, assaults, &c.

Perversion.—The *Weekly Register* announces that Mr. Okely, of Trinity college, Cambridge, has been received into the Romish church.

Swiss Fatherland Song.—You have heard of the national hymn, "Rufst du mein Vaterland," which lately has been chanted in the open air wherever a crowd of Swiss met together. I subjoin a literal translation. You will find it overdrawn and wanting in simplicity, yet it has become very popular:

When thou dost call us, Fatherland,
Our hearts and arms are ready for thy service;
Ho vetis, hall!
Thou seest thy sons still here,
As in the days of St. Jacques,
Ready to fly to the combat.

Wherever the girdle of thine Alps does not protect thee,
Rampart posted by God,
There we shall post ourselves,
Like thine ancient mountains,
Never growing pale before danger,
Smiling at the death-blow, and laughing at pain.

Land of the Alps, hast thou not nursed us,
Like a tender and faithful mother?
Is it not thou that hast made us strong and free?
So when adversity comes, when danger threatens thee,
Then to shed our blood for thee
Shall be our dearest labor.

Let our courage be calm,
Like yon Alpine lake beside the glacier,
Unmoved by breath of wind;
But as the tempest wakes its waters to rage,
So let us, wakened for the combat,
Fury meet with fury.

As the avalanche, bounding swift as lightning,
Crushes everything beneath its weight,
And makes a tomb around it;
So, when the enemy shall draw near,
Let our fire, bearing death around,
Sweep the paths of our Alps.

Free, let us be free for ever;
Be that our war cry,
Let it echo in our hearts!
Let him be free who can dare death;
Let him be free who can march onward like a hero,
Another Tell, without casting one look behind.

For all that, may peace smile on us,
After the bloody sport of battles.
Fatherland! would it not be better still
To lay aside the weapons of slaughter,
And labor in peace for thy bliss?
Dost thou not invite us to this?

English Governesses.—"A poor governess"—writes to the *Times*: I was one of about fifty ladies (most of whom were accomplished gentlewomen) who applied last week, in reply to an advertisement in the *Times*, for a situation as governess in a family in the neighborhood of Kingsland. The applicants were from all parts of London and its environs; many were in consequence quite overcome with fatigue, having walked long distances to save expense. After having been kept standing in a cold draughty hall more than an hour, I at last obtained an interview with the lady, and learned that the duties of the governess would consist in educating and taking the entire charge of the children, seven in number, two being quite babies; to perform for them all the menial offices of a nurse; make and mend their clothes; to teach at least three accomplishments, and "fill up the leisure hours of an evening by playing to company." For these combined duties the munificent sum of £10 per annum was offered. I ascertained for a fact that the two domestic servants in the same family were paid respectively £12 and £10.

London, France, and England.—According to the census of 1851, there were in France not less than 5,119,151 of landed proprietors, having, as was calculated by M. Dupin, 10,898,528 of separate holdings. So large a number of small proprietors are ever borrowing money on mortgage, and paying an enormous rate of interest. Upon the valued landed property of 73 billions of francs (£2,920,000,000,) yielding a revenue of 2,800,000,000 (£112,000,000,) there were mortgaged above £400,000,000. The object of the Credit Foncier is therefore to issue transferable *lettres de gage*, or mortgage titles, for sums of not less than 100 francs each; and to redeem every year, by means of a sinking fund, a certain amount of them, the mortgage titles being drawn by lottery. Land in this country is by no means less burdened than in France. Witness, for instance, the valuable labors of the Encumbered Estates Court in Ireland. No less than £18,000,000 have been actually received by that Court in purchase-money of land sold, which was formerly burdened with heavy mortgages. The real property in the kingdom,—buildings, manufactures, and machinery included,—is valued at £6,000,000,000; and one-sixth of it, viz. £1,000,000,000, is pledged or mortgaged. Our insurance companies invest at present a large portion of their capital in land; yet there is vast room for much greater investments in agriculture, and its requirements are large for drainage, machinery, &c. It is quite possible, therefore, that an institution somewhat on the plan of the Credit Foncier might prove of great advantage to this country.

Gas in Turkey.—A part of Pera has been lighted with gas. The trial was perfectly successful. The aspect of Constantinople at night, chiefly from the side of the sea, when wholly lighted by gas, will be like a fairy scene. A concession has been granted to a Frenchman to light Smyrna with gas.

West End Park Church, Glasgow.—We learn that at a meeting of the subscribers to the splendid edifice which is being erected in the West End Park, a communication was read from the Rev. Mr. Caird, of Errol, intimating his acceptance of the presentation to that church, which had been some time since tendered to him in the name of the subscribers. It is expected the church will be opened, and the minister ordained, early in the autumn of the present year. The subscribers have resolved that the name of the new church should be "The Park Church." Mr. Caird's stipend in his new field will not be less than £600 per annum; but, no doubt, as the congregation overcome their preliminary expenditure, this allowance will be augmented. The rush for sittings in the Park Church is already overwhelming.—*Glasgow Herald.*

Severe Penalty for Smuggling.—A young man, Thomas Stoker, in custody at Shields on a charge of smuggling three and a half tons of tobacco, has been brought before the Northumberland county magistrates and fined £5,073 17s. 11d. He was removed to Morpeth jail.

Clerical Forbearance.—Archdeacon Hale has resigned the benifice of St. Giles's, Cripplegate, worth £1,800 a year. He is still Archdeacon of London, Canon of St. Paul's, and Master of the Charterhouse.

The Living Peel.—The *Morning Advertiser* states that within a few days after the meeting of Parliament, if not before, Sir Robert Peel will have ceased to be a member of the Government. "We need not add, that his conduct to Sir Charles Napier, and his late extraordinary lecture on Russia, are the causes which have brought about a state of matters which must eventuate in his resigning the office of a Lord of the Admiralty."

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Editors' Book Table.

SERMONS, DOCTRINAL AND PRACTICAL. By the Rev. William Archer Butler, M.A. Philadelphia: Parry & McMillan.

Two volumes of Sermons from the same author, each numbering some four hundred pages, and some twenty or more discourses, argue great confidence on the part of the publishers in the substantial merits or the striking qualities of the sermons themselves, as well as in the disciplined taste of the religious community. Sermons are notoriously poor stock for booksellers, since they have ceased to be the *one* medium through which religious truth and duty were inculcated. But in the publication of these sermons of the late Professor of Moral Philosophy in the University of Dublin, Messrs. Parry & McMillan have wisely counted upon the appreciation of the religious public for sermons of real worth; while, by bringing such discourses into general notice, they will revive a demand for sterling homiletical literature.

While not remarkable as disquisitions upon doctrine, their statements of doctrinal points are well put and well reasoned; and through the logic there runs an electric fire of emotion that makes that logic more vigorous and effective than the highest and ablest argument which is void of feeling. There is in the rhetoric of Butler a certain impetuosity of emotion that hurries the mind along to his conclusions, without caring for the process by which the conviction is reached.

A vivid but chastened imagination, the glow of spiritual life, the earnestness of an assured faith, the command of a most vigorous and nervous style, these are the qualities that meet and move us upon every page of these discourses. Take this as a specimen:

"God is, so to speak, the great center of life and motion; the *heart* of the universal frame. We have insulated ourselves from God; we have *deadened the nerve* that conducted his influences, and what remains but a mass, with perhaps the outward appearance of life, some wild convulsive struggles that look like life, but in reality and for all purposes of regulated strength, or useful effort, or graceful motion, a cold, unprofitable, unanimated mass."

In matters of church-order Dr. Butler holds firmly to the notion of apostolical succession and the *corporate* unity of the church; but provides, through special grace, for the personal salvation of "the pious Dissenter," without "making his irregular society an integral portion of the mystical body of Christ." In the sermon entitled "Church Principles not inconsistent with Christian sympathy," we see an amiable nature and a true Christian love struggling with the trammels of ecclesiastical education and position.

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PRIVATE THOUGHTS UPON RELIGION AND A CHRISTIAN LIFE. By William Beveridge, D.D. New York: R. Carter & Brothers.

These excellent resolutions and meditations of Bishop Beveridge have furnished food to Christian minds for a century and a half; yet they are just as fresh and as palatable now as when first given to the world. The savor of the Gospel is in them. They are full of the life of evangelical piety.

This edition, in two volumes duodecimo, is very neat and convenient. Such books, used as daily companions, must have a benign influence upon the piety of the church.

THE CHRISTIAN YEAR BOOK. London and New York: T. Nelson & Sons.

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LIFE OF PRINCE TALLEYRAND. By Charles K. McHarg. New York: C. Scribner. 1857.

Few subjects of biography are more rich in incidents of public moment than the Prince of Diplomatists, whose fourscore years witnessed the luxuries and abuses of the Court of Louis XVI.; the terrors of the Revolution; the glories of the Empire; the insane excesses of the restored Bourbon dynasty; the "three days" of the barricades; and the pacific yet unhappy reign of Louis Philippe. Through all these changes of administration, Talleyrand preserved not only his head, but much of his influence in affairs, by that same tact as to his own interests which in public life won for him the title of "Prince of Diplomatists."

The materials of his personal biography are scanty; but his relations to the leading men and events of France throw around his life the dignity of history, while his shrewdness, tact, and raciness, give to his thoughts and movements the fascination of genius. Mr. McHarg has used well and skilfully the materials at his command, and has produced a readable and an instructive volume.

THE MAN OF BUSINESS, CONSIDERED IN HIS VARIOUS RELATIONS. New York: Anson D. F. Randolph.

This volume opens most attractively. Its page is clear, of purest white, its type is large and fair, its whole aspect is as refreshing to the eye as its contents are instructive to the mind and heart. These consist of six essays by different writers upon various themes. Dr. J. W. Alexander furnishes one upon "The Merchant's Clerk,' a well-digested, affectionate, earnest, practical address, the principles of which should be pondered by every young man. It would be a good investment for every employer to put a copy of this essay—which is published separately—into the hands of each clerk in his establishment. Dr. J. Todd contributes an essay upon the general position, influence, and duties of men of business, written with that shrewd common sense and that richness of illustration for which he is remarkable. The polished pen of Dr. W. B. Sprague writes of the responsibility of men of business in respect to governments, churches, and benevolent institutions. We wish that he had applied himself with somewhat more of vigor and point to the duty of men of business to stand by the Right in government, irrespective of the clamors of party and the interests of trade. The great danger of business men in these times is not that they will be indifferent to "the integrity of the Union," but that they will disregard the claims of humanity, of truth, and of the divine law, whenever these conflict with present profits.

A stirring essay from Dr. Tyng, on the perplexities and temptations of men of business; wise counsels from the pen of Dr. Ferris, upon their home responsibilities; and some excellent suggestions upon their intellectual culture, from the pen of Dr. Jonathan F. Stearns, complete the volume. It is in all respects a valuable book.

A PHYSICIAN'S VACATION. By Walter Channing. Boston: Ticknor & Fields.

Dr. Channing is widely known as a highly intelligent and successful physician of Boston. In 1852 he made a rapid tour of Europe, avoiding the beaten track of tourists, and devoting his time mainly to Russia and Denmark, and to the south of France and Spain. This volume is evidently made up of the familiar letters and journals of that tour, printed, if one may judge from their easy style, without even the pains of revision. The Dr. entertains the reader with pleasant talks of everything he saw, without troubling himself about the classification of facts, or their moral and philosophical lessons. It is a book of most agreeable chit-chat, and proves that the interest of travels is by no means exhausted. For sale by Scribner.

City Religious News.

American Tract Society.—The American Tract Society, since its formation thirty-one years ago, has issued publications of various kinds to the number of *one hundred and eighty-five millions*; during which time, the receipts and expenditures have amounted to *five millions of dollars*.

The receipts for the last year, by sales and donations, were $415,000.

The following is a brief statistical statement of the results of the *colportage work* of the Society, for the last fifteen years:

Families visited	8,097,652
Books sold	4,970,523
Books given away	1,369,188

Of the more than five million families thus visited, 301,548 were found destitute of a copy of the Scriptures, and 639,005 of other religious books, while 661,192 were not in the habit of attending evangelical worship.

The number of colporters employed during the last year was seven hundred.

Hastings.—The venerable Thomas Hastings, the well-known author of so large a proportion of the standard sacred music of the Protestant churches on this side of the Atlantic, of whom it may be *literally* said that, "his *praises* is in all the churches," has resigned his position as the choir-leader of Rev. Dr. Hutton's church, on Washington Square, in this city, which he has held for the last twenty years. Mr. Hastings has reached a green old age, but his health is yet vigorous, and his voice sweet.

South Congregational Church, Brooklyn.—This newly organized church some time since presented a call to Rev. Rufus W. Clark, D.D., pastor of the Mavcrick church, Boston; and it is to be hoped that the invitation will be accepted. The new house of worship is so far completed as to need but thirty days' work upon it to prepare it for occupancy. It has a good location, among people who are desirous of sustaining public worship in the neighborhood, and is altogether a popular and, we doubt not, will be a prosperous enterprise.

Increase of Salary.—At the annual meeting of Plymouth church, Brooklyn, a few evenings since, the salary of the pastor, Rev. Henry Ward Beecher, was increased by the sum of one thousand dollars, making it now *five thousand*. We understand that this significant expression of the good-will of the people toward their pastor was entirely voluntary on their part, and unexpected on his.

Free-will Baptist Church.—We understand that the congregation of the Free-will Baptist church of this city, are about to remove from their present house of worship in Sullivan street, and to purchase lots and build a new church-edifice up town.

Missionary Contributions by Episcopal Churches.—We have summed up the contributions made during the last year by the Episcopal churches of New York city, to Foreign and to Home Missions, as follows: Fifty-seven churches have given for foreign missions $7,290 91, and for home missions $15,595 50—making the total missionary contribution $22,886 41. We make this statement from published detailed statistics, which we presume to be accurate.

Cannon-street Baptist Church.—Rev Joseph Banvard has resigned the pastoral charge of the Cannon-street Baptist church, in this city, and accepted a call from the First Baptist church, Pawtucket, R. I. Mr. Banvard thus goes back to New England, where most of his pastoral life has been spent.

Portraits.—Daniel Huntington, the artist, has just completed a fine portrait of Rev. Dr. Turner, for the General (Episcopal) Theological Seminary in this city. He has also executed portraits of Professors Wilson, Moore, and Ogilby, for the walls of the same institution.

"Nathan Bangs" Methodist Church.—The "Nathan Bangs" Methodist Episcopal church—so called from Rev. Dr. Bangs—is now nearly completed, and will be dedicated in a few weeks. It is in Bedford, (Brooklyn,) and stands on the Clove road.

Dr. Bangs, who was recently prostrated by a severe attack of illness, has so far recovered as to be able to resume his labors, undertaken at the request of the New York East Conference, of preparing his various works for uniform publication.

Unitarian.—We learn that the new Unitarian Society in South Brooklyn have extended a pastoral invitation to Rev. T. Starr King, now of Boston.

Missionary Aid for Ireland.—Rev. Dr. Elliott and Rev. Robinson Scott—the latter being the colleague of Rev. William Arthur, who with Mr. Scott composed the recent Irish Wesleyan deputation to this country—have left this city, where for some weeks past they have been preaching in the Methodist churches in aid of the Wesleyan missions in Ireland, and have started on a tour through the West. The total missionary fund for Ireland which is now attempted to be raised, is $250,000. Of this it is expected that $150,000 will be contributed by the friends of missions across the ocean; while the Methodist churches of this country are looked to for the remaining $100,000. Of this sum we are informed that the amount thus far raised (or pledged) is about $58,000.

Jersey City.—Rev. R. Vanhorne, pastor of St. Paul's church, (Methodist,) Jersey City, states that a revival has been in progress in that church for the past eight weeks, resulting thus far in the hopeful conversion of *seventy-six* persons, who have become "probationers."

Morrisania.—Rev. J. P. Hammond, rector of St. Ann's church, Morrisania, and of St. Mary's Free Church, Mott Haven, has resigned this joint charge, and accepted the rectorship of St. Andrew's church, Riverside, Tenn.

St. Thomas' Church.—St. Thomas' (Episcopal) church, in this city, has given a call to the rector of Christ Church, Norwich, Ct. We learn that the rector's present parish propose to increase his salary five hundred dollars, and to provide him a permanent parsonage, if he will decline the call to this city.

American Bible Society.—At the stated meeting, last week, letters were presented from Rev. L. S. Jacoby, of Bremen, stating the increasing openings for the spread of the Scriptures, and asking an additional appropriation; from several agents, in regard to the work of Oregon and Washington Territories, and several of the States; from Rev. Joseph Stockbridge, in regard to the condition of Brazil, suggesting the appointment of an agent for that country; from Rev. Dr. Anderson, secretary of the American Board of Commissioners for Foreign Missions, acknowledging former grants from this Board, and asking more; from Archibald Merilies, Esq., of St. Petersburgh, stating that arrangements are made to print another edition of the Reval-Esthonian Testament, the former edition being exhausted, and the demand continuing; from Rev. A. Bushnell, of the Gaboon Mission in Africa, in regard to the prevalence and importance of the Mpongwe language, and the progress of printing the Scriptures in three African tongues; and from Rev. C. N. Righter, at Kharpoor, in reference to his work in the East—intelligence of whose death has since been received.

Grants of books were made, in Spanish, to the Methodist Missionary Society, for distribution in South America; to the American and Foreign Christian Union, books for Hayti; to the Tract Society of the Methodist Episcopal Church, South; to the New York Bible Society, Bibles and Testaments in Spanish, Portuguese, French, and English, for distribution on the Amazon and Orinoco by captains of vessels; with numerous smaller grants, and seventeen volumes for the blind.

Grants in money were made as follows: to the Presbyterian Board of Missions, $2,000 for China, $2,000 for India, and $1,500 for Siam; to the Missionary Society of the Methodist Episcopal Church, $1,000 for Germany; to the American Board of Commissioners for Foreign Missions, $1,500 for printing the Scriptures in their several missions.

Rev. Dr. Bushnell.—Dr. Bushnell, of Hartford, has returned from California, and though, in consequence of sea-sickness, unable to preach last Sunday, made a brief address to his people. His health is said to be much improved.

General News.

FOREIGN.

HALIFAX, February 14, 1857.

THE Royal Mail steamship Europa, Captain Leitch, arrived here at an early hour this (Saturday) morning. She left Liverpool on Saturday the 31st ult.

European affairs generally were quiet, and the main interest was centered in the Chinese and Persian questions.

The first meeting of the Mercantile Law Reform Conference took place in London. Lord Brougham presided and delegates from the principal cities attended. A deputation was appointed to call upon Lord Palmerston respecting the bankrupt laws. The subject of a Tribunal of Commerce was referred to a committee.

The working men of London have formed emigration companies on a large scale to Canada and Australia.

The ticket-of-leave convicts had held a public meeting in London, on the call of Henry Mayhew. The meeting was favorable to tickets of leave being good only in the colonies.

All the prisoners in the case of the recent mutiny on board the ship Bogart have been liberated except Campbell, the second mate, who is held on the charge of shooting.

The London *Globe* has a telegraph from Constantinople, dated Jan. 19, announcing that the British steamers have returned from the vicinity of the Isle of Serpents.

Persia.—It is believed that Persia has submitted to the demands of the British, but the intelligence is yet received with doubt.

The London *News* says that Lord Stratford has telegraphed, that Persia submits, not from the fall of Bushire, but on general grounds. Details of the capture of Bushire have been received from Bombay under date of January 2d, and November 29th.

The Chinese War.—Details are to hand confirming telegraphic accounts of the Chinese troubles. An extra of the China Mail of December 16th says:

The factories have been burnt down by the Chinese, and the only particulars we have ascertained are that at 11 o'clock on Sunday night the flames burst out in every direction.

Vigorous efforts were made by the seamen and mariners to stop its progress, but all attempts were fruitless, and the fire raged throughout the night, and up to the time of the steamer's leaving.

The London *Times* Hong-Kong correspondence, dated Dec. 15, says:

"On the 15th Nov., Capt. Foote, of the United States ship Portsmouth, was on the way from Whampoa to Canton, in the ship's pinnace, for the purpose of withdrawing the American marines stationed in the foreign factories, when, in passing the Barrier Forts, the boat was fired at by the Chinese, and was obliged to put back to Whampoa, notwithstanding that the American flag was flying at the time, and was also waved from the boat, so that there might be no mistake. The American flag men-of-war Portsmouth and Levant moved up the river and bombarded the forts, which the Chinese defended bravely, replying with a well-directed fire, killing two men and wounding others, and doing some damage to the vessels. Commodore Armstrong then wrote the Viceroy, demanding an apology within twenty-four hours. The reply being unsatisfactory, the Americans at once proceeded to take the forts, which they have since destroyed.

"In this service several lives were lost. Since this took place, 'Yeh' has written to the American authorities to say their flag shall be respected, and that it was entirely a mistake that led to the misunderstanding. There are yet one or two small points at issue; but we understand that the Americans will accept this apology and withdraw from Canton.

"The Plenipotentiaries and naval comman ler-in-chief of Great Britain and America have held a conference at Canton, but there have been no results of importance arrived at.

"The China *Mail* of the 11th says that the Americans met with a fatal accident in completing the destruction of the Barrier forts. One of the mines exploded through the carelessness of a seaman—killing him and two of his shipmates, and wounding six others."

DOMESTIC.

The Bond Street Murder.—Two weeks having been consumed in the investigation of the murder of Dr. Burdell, this apparently interminable inquisition has at length been brought to a close. On Saturday the case was given to the Coroner's jury, who returned a verdict charging the murder upon Eckel and Mrs. Cunningham, with Snodgrass and the two daughters as accessories. The grand jury are now investigating the case. That the evidence is not yet sufficiently clear to warrant the conviction of any of the implicated parties, is very generally conceded; but we understand that the District-Attorney is in possession of other facts which will tend materially to unravel the mystery which has thus far enveloped this foul crime.

Crawford the Sculptor.—A letter received in this city, written by Mr. Crawford, gives the gratifying intelligence that he had arrived in Paris, benefited rather than otherwise by his journey, and that the Paris physicians speak hopefully of his ultimate recovery. They recommend him not to submit to any operation, having confidence that his disease will yield to medicine. He writes to Mrs. Crawford, assuring her that there is no cause for alarm, and advising her not to incur the fatigue of going to him. It will be remembered, however, that Mrs. C. has already sailed for Europe.

Indians in Texas.—A letter from Loredo, Webb county, Texas, says that since the withdrawal of the United States troops in that part of Texas, the Camanche Indians had become a terror to the inhabitants. Within a month, twelve men had been killed in that vicinity, and a general break up among the stock farmers was taking place.

News from Kansas.—The Kansas correspondent of the *Republican* says that a bill authorizing the courts to admit to bail in certain cases, vetoed by Gov. Geary, has been passed over his head, with but one dissenting vote, in the House. The commissioners appointed to investigate the charges against Surveyor-General Calhoun have reported in his favor. Gen. Clarke, charged with killing Mr. Barbour, has given himself up, and entered a recognizance to appear before the court in March.

Michigan Legislature.—The Legislature adjourned on Monday noon. Acts were passed disposing of the land given the state by the general government to certain railroad companies; a banking law to be submitted to the people in 1858; granting aid to Michigan emigrants in Kansas, and organizing an independent Supreme Court. Resolutions were adopted instructing our Congressmen to admit Kansas as a free state.

Navigation.—The Sound is now open, after being closed for thirty days. Two steamers have already arrived from New Haven. On Saturday the Bay State and State of Maine left this port for Fall river, where they both arrived on Sunday. In a day or two steamboat navigation on the Sound will be as active as usual, with probably no more interruption for the balance of the season. From all points of the country, South and West we learn that the ice embargo has been removed, and that traveling on railroads and rivers suffers little interruption. The ferry boat succeeded in crossing the Susquehanna at Havre de Grace on Monday.

Baltimore.—Mr. Peabody has donated $300,000 for the establishment of an institution in this city, to embrace a free library, a musical academy, and picture gallery. The donation is to be increased hereafter to $500,000.

Libel.—Another libel suit, it is said, will soon be brought against the New York *Tribune*, by Mr. Rhodes, of Auburn, whom the *Tribune* compared with the forger Huntington. Mr. Rhodes is the gentleman made famous by the accident of his partnership with Mr. Seward.

Town Elections.—Reports from St. Lawrence county state that in the recent town elections, twenty-five towns elected republicans and three Americans. In Delaware county sixteen towns elected six republicans, five democrats, three straight Americans, and two democrats and Americans. Tioga county elects seven out of ten republicans.

The Health of Dr. Kane.—Judge Kane has received despatches contradicting the favorable accounts concerning Dr. Kane's health, and giving grounds for the fear that his death has occurred ere this at Havana. Judge Kane did not appear on the bench on Monday, in consequence of this intelligence, though it was the first day of the term.

THIRTY-FOURTH CONGRESS.

WASHINGTON, Feb. 17, 1857.

The Senate passed the Army bill, which now only awaits the signature of the President to become a law. The bill gives an average increase of salary to each officer of $500, or in all, $525,000. During the discussion of the bill in the Senate the galleries were crowded with the wives of officers, all anxious as to its fate.

In the House, a move was made by Mr. Wakeman to reconsider the vote committing the Submarine Telegraph bill to the Post Office Committee, and it was carried. Then commenced the filibustering of its opponents. After two hours of fruitless labor, it was committed to the Committee of Ways and Means, who can report back to the House at any moment, and put it upon its passage.

The House passed, by a vote of 99 against 79, a bill for the relief of the people of Kansas, and repealing all the rules and regulations, purporting to be laws adopted at the Shawnee Mission, by a body of men claiming to be the Legislature, and declaring invalid all the acts and proceedings of that assembly; likewise providing for a new election of members to the Legislature, and pains and penalties for illegal voting and unlawful interference with the rights of voters.

A separate vote was taken on the preamble of the bill, declaring unjust and unwarranted the test oaths prescribed for voting or holding office in Kansas; and that the House Committee of Investigation report that the Legislature was not elected by legal voters, but was forced upon them by non-residents, in violation of the organic act of the Territory; and having thus usurped legislative power, it enacted cruel and oppressive laws. Adopted by 95 against 68. Adjourned.

The following are the members from non-slaveholding states, who joined the Southerners in voting against the bill: Messrs. Allen, Broom, Cadwallader, English, Florence, Fuller of Me., Hall, Harris of Ill., Kelly, Miller of Ind., Morrison, Packer, Peck, and Whitney.

The Senate Committee on Territories have agreed to report without amendment the House bills, authorizing the people of Minnesota and Oregon to form state constitutions, and will try to put them on their passage tomorrow.

Judge Harrison's case comes up in Executive session to-morrow, and a spicy debate is anticipated. It is extremely doubtful whether he can be confirmed, as the friends of Lacompte insist that he has not been fairly dealt with.

NEW YORK CATTLE MARKET.

Reported every Wednesday expressly for THE INDEPENDENT *by an experienced Reporter, embracing Beeves, Cows, Sheep and Lambs, Veals and Swine, at all the city market places.*

WEDNESDAY, February 18th, 1857.

TOTAL RECEIPTS OF CATTLE OF ALL KINDS FOR THE WEEK.

	Beeves.	Cows.	Veals.	Sheep and Lambs.	Swine.
At Allerton's	2,493	41	116	1,963	1,325
At Browning's	182	59	76	2,808	....
At O'Brien's	213	97	63	....	....
At Chamberlin's	139	67	119	2,174	....
Total	3,027	264	374	6,945	1,325
Total previous week	2,315	203	425	8,495	2,000
Average ₩ week, 1854	3,257	252	1,315	10,662	4,352
Average ₩ week, 1855	3,545	237	928	12,322	6,117
Average ₩ week, 1856	3,597	247	328	8,938	6,650

PRICES OF BEEF AT FORTY-FOURTH STREET.

	To-day.	Last week.
Premium Cattle	13½ @13c.	13 @13½
First quality	11½@12	12 @12½
Medium quality	10½@11	11 @11¾
Poor quality	9 @10	9¾@10½
General selling prices	10½@11⅝	11 @12
Average of all sales about	11 @—	11¾@—

BEEVES FROM DIFFERENT STATES.

A. M. Allerton, proprietor of the Washington Drove Yards, 44th street, reports the Cattle in market from the following states:

New York	805	Virginia	....
Ohio	706	Iowa	....
Indiana	207	Connecticut	100
Illinois	462	Michigan	....
Kentucky	179	New Jersey	33

STOCK BY RAILROADS, &c.

They also report Beeves and other stock received by railroads, &c., as follows:

Conveyance.	Beeves.	Milch Cows.	Veals.	Sheep & Lambs.	Swine.
Erie Railroad	347	....	....	....	....
Hudson River Railroad	1,340	....	....	....	802
Hudson River Boats	....	....	....	....	....
Harlem Railroad	679	41	116	1,963	279
New Haven Railroad	59	....	....	....	....
On foot	68	....	....	....	244

REMARKS ON BEEF CATTLE.

The supply is still short, though some 700 head larger than last week. The Railroads are making their trips irregularly and numerous lots are still detained on the road. Prices to-day are only a shade below the extravagant rates of last Wednesday. Yesterday the sales were considerable at the Washington Drove Yards, and this morning the pens looked quite vacant, and at 2 o'clock were nearly emptied of their stock. Premium cattle are higher; several lots were on sale, among them a fine steer, fatted by D. Taylor of Bristol, Ontario Co., N. Y. It weighed 2870 lbs, and was estimated to dress 1850 lbs.; it would be 4 years old in May. Mr. Allerton sold it to Wm. Florence of Westchester, at $300—which is equal to 15 cents per pound.

SHEEP AND LAMBS.

The week opened with an active business and the receipts being small, prices towards the close advanced 50@75c. The sales, which embrace all the receipts, were generally from 10@14c. per lb.

MILCH COWS

Are selling moderately at former figures; the quality is hardly fair. Sales at $30@$65 for common to good.

VEALS

Are active; prices have been fully sustained. The supply is light. Sales at 5@7¾c.as to quality.

SWINE.

The market has declined ¾c. with a better supply. Allerton had 1,325 head, which were selling at 7¾c.@8c.

EVIEW OF THE MARKET.—February 18.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—Since our last report the market for Pots has slightly improved, while prices of Pearls have receded. At the close a moderately active demand prevails, at $7 62½ for both kinds. The total sales for the week are about 200 bbls. Saleratus commands 8 cents cash.

COFFEE.—Since the auction sales on Wednesday the market has increased in buoyancy and activity. Speculators have operated largely, and the stock, notwithstanding liberal arrivals, has decreased. The stock of Rio is 90,000 bags, and the supply of all kinds 105,000 bags and mats. The week's sales of Rio reach 16,000 bags, including invoices per Foluz, Mary H. Forrest, Antelope, and Virginia Esterlina—and 2,000 bags of other kinds, all at our quotations. An auction sale for Friday is announced of 3,000 bags, Santas and White Rio. The later news from Rio has not had any effect upon this market.

COTTON.—The market has been quite active, largely on speculation, and embracing an extensive business in transitu lots. The European news at the opening being favorable, prices advanced ⅛c.@¼c. Towards the close there was a slight check to the animation and buoyancy. Prices closed steadily. The sales since our last reach 25,000 bales. We quote as follows:

NEW YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Texas.
Ordinary	11⅜	11⅜	11⅜	11⅜
Middling	13¾	13¾	13¾	13¾
Middling Fair	13¾	13¾	14	14¼
Fair	14	14	14¼	14⅜

HOPS.—Choice are very scarce—the demand good. Other kinds are dull; sales of 200 bales, at 9@10c., for ordinary to choice, first sorts Eastern and Western. Old are quiet and nominal.

FLOUR AND MEAL.—A good demand prevailed for the low grades of Western Canal Flour from the date of our last to yesterday, prices of the low grades advancing 5@10c.; since then, with increased offerings and not very flattering private advices by the Europa, the desire to sell has been much greater; and to do so, holders have yielded the above improvement, which brought forward buyers; and we notice a better local and good Eastern demand. And now, that the Sound is open, we may anticipate a good business, especially as prices ruled $2@$2 25 ₩ bbl. below those current last year; and as its present prices it is the cheapest article of food in market. At present there is no margin for shipment to Liverpool, London or Glasgow, but a slight one with Continental markets. Our principal export inquiry the past week has been for Spain and the south of France, which, together with the improved consumption and Eastern inquiry, enable holders to obtain the improvement above noticed, but since lost. The late intelligence from Europe is rather conflicting, and the opinions various as to the future range of prices; but it is very plain to every intelligent merchant, that this depends upon the ability of Eastern Europe to supply the wants of Great Britain, Spain, Portugal and France, as it is very evident to us that our surplus will not suffice. The low grades have attracted the most attention, and the stock of these is much reduced; and, indeed, the supply of all kinds does not probably exceed 220,000 bbls. Canadian Flour is rather lower, particularly the better grades. The demand has been fair for the East and City trade. At the close prices favor the buyer. Southern Flour has declined, which has induced a better local and Eastern demand, and more inquiry may be noted for export to South America and the West Indies; closing firmly. Rye Flour presents but little change, and is in fair demand, with a light supply. Corn Meal is quite firm, and in fair demand, with a small stock. Buckwheat Flour is in fair request at $2 62½@$3 per 100 lbs.

GRAIN.—The Wheat market, since our last publication, has been more active, holders having the advantage up to the arrival of the steamer Europa; since then easier prices have been accepted for medium and ordinary qualities. At the abatement a much better demand has prevailed, both for milling and export—the decline in freights to Liverpool stimulating the inquiry. The very great change in the weather, opening all the western and southern streams, has induced holders to realize, although there has not been much anxiety evinced to close its sale at once, from the fact that we have no stock of moment, and cannot expect any material addition to it until June. The supplies from Atlantic ports and from New Orleans are not likely to be large, and will be wanted at good prices. The recent advices from Europe we do not regard as unfavorable; the supplies, although liberal at Liverpool and London, will soon be exhausted, and the quantity afloat for those markets, it is well known, is small. The closing prices show a decline of 1@3c. since our last. Rye is lower, and has been in limited supply, but the inquiry has been equally small. Sales of old Northern at 89@90c., and new at 95@96c. Barley has ruled firm, with a limited demand, at $1 16@1 32. Barley malt is quiet, at $1 42@1 45. Oats have ruled firm, and in good demand, with a reduced stock. Corn has been well supported, and with a good inquiry prices have advanced, and with a reduced stock, light arrivals and more favorable advices from Europe, prices have advanced 2@3c., and prices tend upward at the close—the decline in freights favoring shipments. White beans are in fair request and are steady at $1 75 per bush. Canadian peas have advanced to $1 06 in bulk, at which sales have been freely made. Southern black-eyed peas are firm, with sales of 200 bags at $4 00 per bag of two bushels.

MOLASSES.—A fair business has been done in small lots to the trade, though the market generally must be quoted quiet; prices are firmer. New Orleans is dull at 76 cents. Sales of 700 hhds. Cuba Muscovada at 50@61c.; 100 bbls. do. at 63@67c.; a few Porto Rico and New Orleans at our quotations.

PROVISIONS.—The firmer feeling in our pork market, noticeable at the close of our last issue, has continued with a good demand for the East and light arrivals; prices have improved, and still favor the seller; the opening of the Sound has imparted greater firmness to the market, and we are likely to have a continued good inquiry thence. The arrivals thus far at New Orleans have not been large—but prices have declined there materially, the liberal arrivals in prospect increasing the desire to realize. This, however, has not exerted a corresponding influence here—our stock being unusually limited for the season. Prices have advanced 10c. per barrel on new Mess, and 20c. on old Mess. Since our last, Prime Mess is scarce, and wanted at $20@$21—and clear at $23 50. Beef has ruled quiet, and common qualities are rather easier; other kinds are not materially changed—the stock is moderate as compared with last year. Prime Mess Beef is in better demand at $21@$23. Beef Hams are firm but quiet,—the stock is small. Bacon has fluctuated slightly, and has ruled quiet; the arrivals have increased. We quote sales of Cumberland Cut at 10 15-100; long-ribbed 10¾; short do., 10¾; long boneless do., 11; and short do., at 11¼@11¾. Dressed Hogs have declined and are dull at 9c@9¼. Cut Meats have sold freely at our quotations. Lard has again advanced with good inquiry for present and future delivery—our extreme prices being paid for lots to arrive at the close. Butter has been in fair request and is firm, with a reduced stock of Prime. Cheese has advanced, with a small stock and good inquiry for export and local consumption.

RICE.—A moderate business has been done at full prices, the sales reach 800 tcs. at 3¾@4¼ cts., for common to prime. The stock is about 5,000 tcs.

SUGARS.—The feeling has been decidedly tame under the continuance of the disabilities to the transportation or shipment of merchandize—hence receivers of Sugar have preferred to accept a decline of ⅛@¼c. and sell on arrival, than to store new crop at so early a part of the season. They, however, look for an entire recovery of the concessions made in prices when an outlet is opened, by the resumption of a free intercourse with the interior. Refined are dull and heavy. The sales are 1,000 hhds., all kinds, at our quotations, 600 hhds. Melada at 7@7⅞c., and 1,800 boxes Havana at 9¾@10¼.

PRICES CURRENT.

CORRECTED WEDNESDAY, Feb. 18.

Ashes—DUTY: 20 ₩ ct. ad val.
Pot, 1st sort, 100 ₩ — — a 7 62½
Pearl, 1st sort — — a 7 62½
Bark (Quere's)—DUTY: 20 ₩ ct. No. 1, ₩ ton at Phil. — 36
Beeswax—DUTY: 20 ₩ ct. ad val.
Ann. Yel'w, ₩ lb — 28 a — 28¼
Bread—DUTY: 20 ₩ ct. ad. val
Pilot — — a — 5
Fine Navy — — a — 3½
Navy — — a — 3¼
Crackers — 5½ a — 8
Bristles—DUTY: 5 ₩ ct. ad val.
Amn. grey & wh. — 36 a — 40
Candles—DUTY: 20 ₩ ct. ad val.
Mould Tal. ₩ lb. — 12 a — 16
Sperm — — a — 42
Do. pat. Kings'ds — — a — 52
Do. do. J'd & M'y — — a — 52
Adam'tine, City — 24 a — 28
Coal—DUTY: 20 ₩ ct. ad. val.
Liv. Orr'l. ₩ ch'n 8 00 a 8 75
Pictou — 5 75 a — —
Anth'e, ₩ 2000 lb 4 75 a 6 50
Cocoa—DUTY: 10 ₩ ct. ad val.
Marac'o in bd. ₩ — — a — —
Guayaquil in bd. — — a — —
Para, in bond — 14¾ a — 17
St. Dom'o, in b'd — — a — —
Coffee—
Java, white, ₩ lb — 13¾ a — 15
Mocha — — a — 15½
Brazil — 9¾ a — 11¾
Laguayra — 11¾ a — 12¼
Maracaibo — 11¾ a — 12¼
St. Dom'o, cash — 10¾ a — —
₩ c. ad v.: Sheathing, FREE.
Copper (KUPFER)—DUTY:—
Bolts and Braziers', 20; Pig, Bar and Old, 5 ₩ cent. ad val.
Sheathing FREE.
Sheath'g, new, ₩ lb. 24 a — 35
Sheath'g, old — 25½ a — 26⅛
Sheat'g, yellow — 27 a — 28
Pig, Chile — — a — 28
Bolts — — a — 32
Domestic Goods—
Sh'tgs bn. 4/4 yd — 7 a — 8¾
Shirt'gs, bld — 9 a — 12
Do. S. I. do. — 7½ a — 11
Shetgabr. 4-4 — 7¾ a — 9¾
Shetgabr. 5-5 — 10¾ a — 14
Do. bl. 4-4 — 27 a — 28
Do. bl. 5-4 — 12½ a — 17
Calicoes, blue — 8¾ a — 9
Calicoes, fancy — 6¾ a — 11
Fr. Br. Sheff. Co — 7½ a — —
Kent. Jeans — 12½ a — 25
Satinets — 30 a — 70
Checks, 4-4 — 7½ a — 16
Cot. Os. No. 1 — 9 a — 11
Cot. Os. No. 2 — 10 a — 12
Cot. Batts — 7 a — 10
Cot. Yn. 5s 12 ₩ lb — 14 a — 16
Cot. Yn. 14 s 20 — 17 a — 20
Cot. Yn. 20 & up — 23 a — 25
Drugs and Dyes—
Alcohol, ₩ gal — 60 a — 65
Alum — 2¾ a — 2¾
Antimony, cr'e — — a — —
Do. Reg. of — 19 a — 20
Ginseng (cash) — 50 a — 55
Feathers—DUTY: 25 ₩ ct.
L. Geese, pr. ₩ lb — 52 a — 55
Tenesse — — 50 a — 52
Fish—DUTY: 20 ₩ ct. and val.
Dry Cod, ₩ cwt. 3 25 a 4 25
Dry Scale — — a 3 00
Pick'd Cod, ₩ lb. 4 00 a 4 50
Mackerel, No. 1. 19 00 a 20 00
Mack., new — 9 75 a 10 25
Mack. No. 1, Hal — — a — —
Mack. No. 2, M. n. 10 00 a 10 50
Mack. No. 2, Hal — — a — —
Mackerel, No. 3 — 6 75 a 7 25
Mackerel, No. 3. 5 50 a 5 75
Salm'n, Pic. N. 1. 22 50 a 24 00
Sal. Pic. ₩ bbl. — 30 00 a 32 00
Shad, Conn., No.
1, ₩ hf. bbl — — a 10 50
Shad, Con., N. 2 — — a 9 50
Shad, Son. ₩ bbl — 17 a — 18
Herring, Pick'd. 4 50 a 5 25
Herr'g, Sc. ₩ b'x — 33 a — 34
Herring, No. 1 — 25 a — 26
Flax—DUTY: 15 ₩ ct. ad val.
American, ₩ lb — 9 a — 10¾
Flour and Meal—DUTY: 20 ₩ cent. ad val.
Sup. — 5 00 a 5 75
Superfine, No. 2 4 75 a 6 20
State, com. br — 6 40 a 6 45
State, sgt. br — 6 60 a 6 50
State, fav. br — 6 55 a 6 60
West, mix'd, do — 6 35 a 6 40
Mich. & In. st. do — 6 50 a 6 55
Mich. fan. bds — 6 65 a 6 75
Ohio, good bds — 6 70 a 6 75
Ohio, rd. hp. com — 6 65 a 6 70
Ohio, fan. bds — — a — —
Genesee, do — 7 00 a 7 90
Ohio, ex. bds — 7 00 a 8 00
Genesee, do — 7 20 a 8 50
Canada — 6 50 a 6 65
Brandywine — 7 75 a 7 75
Georgetown — 6 90 a 8 00
Petersburg City — 8 00 a — —
Rich. Country — 7 00 a 7 50
Alexandria — 6 90 a 7 70
Balt. Howard st — 7 00 a 7 50